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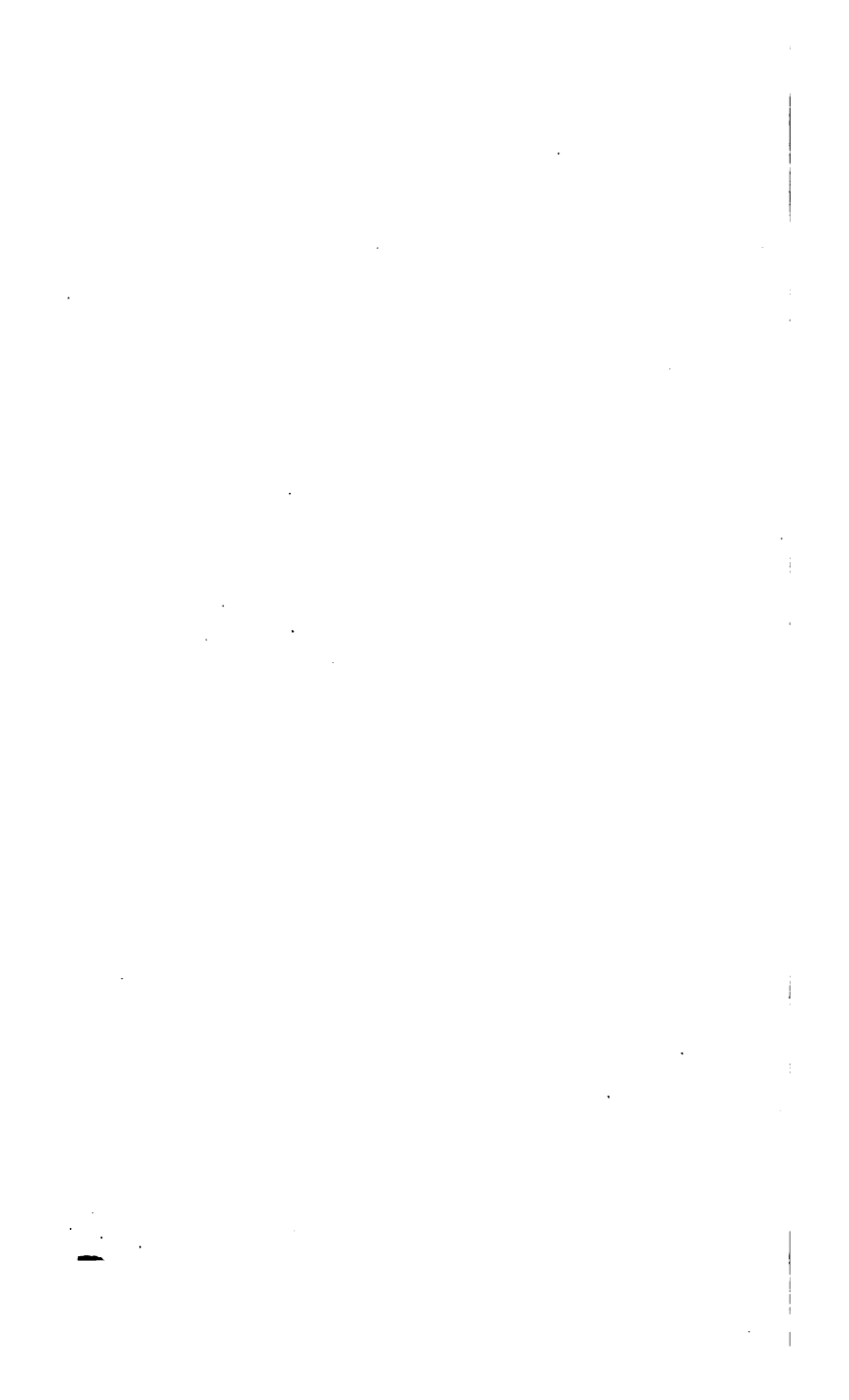
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HOW TO SPEAK
HINDŪSTĀNĪ;

BEING

AN EASY GUIDE TO CONVERSATION
IN THAT LANGUAGE,

DESIGNED FOR

THE USE OF SOLDIERS

AND OTHERS PROCEEDING TO INDIA.

BY

E. H. ROGERS,

SUB-INSPECTOR OF ARMY SCHOOLS.

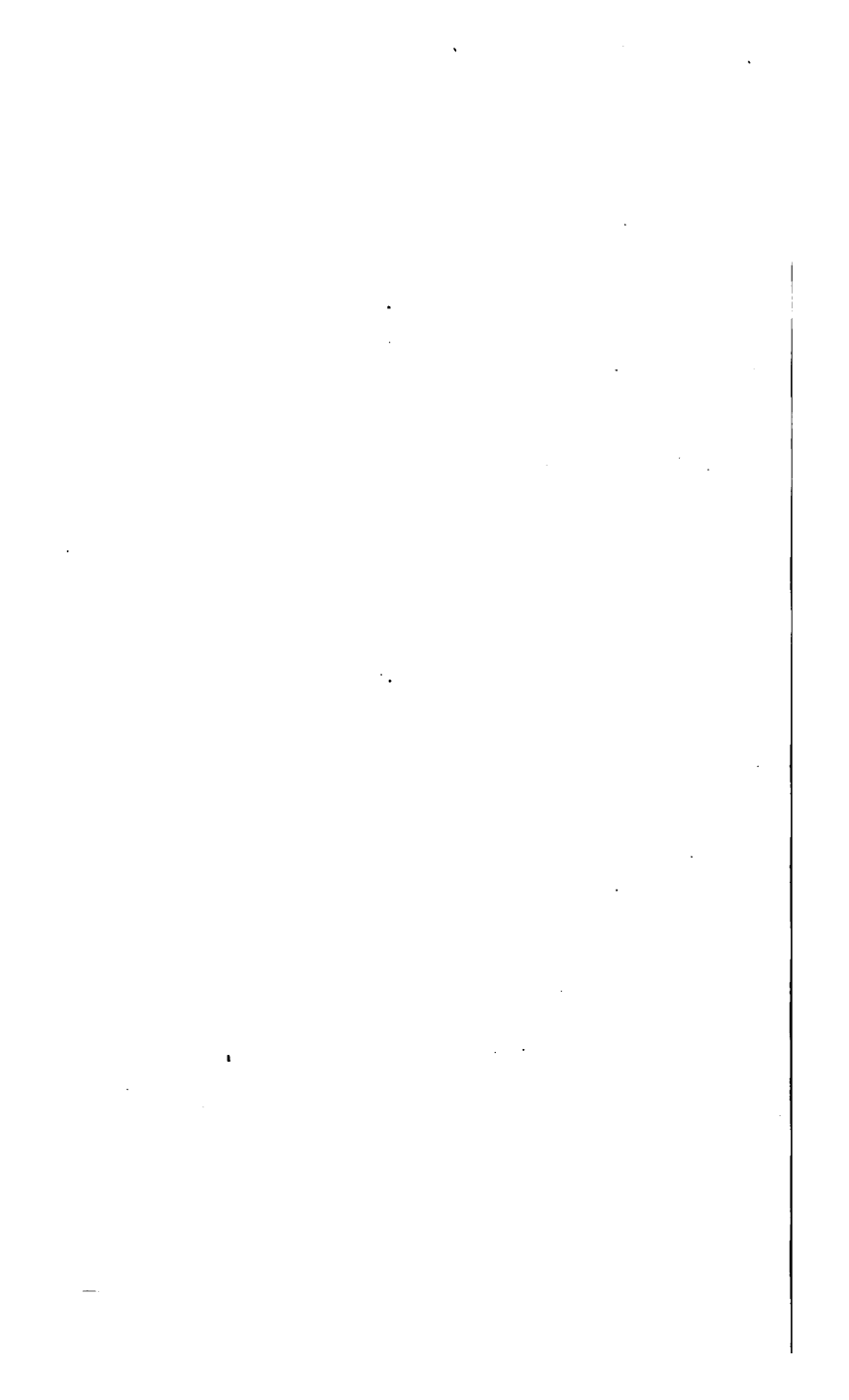
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PREFACE TO SECOND EDITION.

THIS little book consists of a course of lessons given by the Author to a class of soldiers belonging to the Indian depôts stationed at Chatham, in his capacity of Hindūstānī Instructor, under the Educational Department of the War Office, during the years 1859, 60, 61.

It is intended to teach the common spoken Hindūstānī, which differs somewhat from the Hindūstānī used in books.

PART I. fully explains the pronunciation of the language and the mode of representing it by means of the English letters.

PART II. contains a simple explanation of the structure of the language, in which all the grammar necessary for the purposes of conversation is imparted in a style adapted for persons previously unacquainted with grammar.

PART III. is a collection of upwards of 500 short but useful sentences arranged ready for use under most of the ordinary subjects of conversation; so that the learner is not left to himself to compose sentences as required, which would most likely be merely English sentences in Hindūstānī words. All these sentences should be well studied and committed to memory. The accurate pronunciation of each should be first secured, and then it should be frequently repeated *aloud*, so that it may be learnt by the tongue and the ear, rather than by the eye alone; by which method it will be acquired so as to be readily recognized or used in conversation.

Two vocabularies complete the book

The Hindūstānī and English vocabulary gives the meaning of every word (above 800 in number) occurring in the sentences contained in PART III. The student is recommended to write out each of the sentences, putting the meaning under each word, so as to form a literal translation, just the same as has been done in all the examples given in PART II. The comparison of the literal with the free, or actual, translation will enable the student to become familiar with the structure of the Hindūstānī sentences, and in course of time to construct similar sentences for himself.

The English and Hindūstānī vocabulary forms a collection of above 1,000 useful Hindūstānī words in common use in Northern India, where the purest Hindūstānī is spoken. Speaking a language is a process of sentence-making, in which the student must exercise himself, words being the materials. He should, of course, follow the rules and examples he has studied; but must also be careful to notice the manner in which any word is to be employed in the sentence he wishes to construct; as it sometimes happens that a word has various meanings, in each of which it may be a different part of speech.

Should the student be inclined to carry on the study of the language in a more systematic manner, with a view to reading and writing it, he is referred to the excellent works of Dr. Forbes.

NETLEY, *January 1, 1865.*

PART I.—PRONUNCIATION.

1. HINDUSTANI is the language most generally used throughout India, and as may be expected in such an extensive country, it forms itself into many dialects according to locality, but the purest Hindūstānī is spoken in the north-west provinces of Bengal.

2. The Hindūstānī language is a mixed language, formed by the mixture of the Sanskrit, the ancient language of the Hindūs, with that of their Musalmān conquerors, who spoke generally Arabic and Persian. These two races have still, to some extent, peculiar dialects; that of the Hindūs, called *Hindī*, abounding in Sanskrit words, and that of the Musalmāns, called *Urdū*, abounding in words and phrases from the Arabic and Persian languages. The English having succeeded the Musalmāns in the government of India, adopted their dialect for official use, and it is therefore the language most generally spoken by the Europeans in India. The words and phrases used in this little book will generally be such as are used in the pure Urdū of the north-west, that is, in the neighbourhood of the ancient seats of government, Delhi, Agra, Lucknow, but they will be understood, by the natives generally, in every other part of the country.

3. The native alphabets used for writing this language are the 'Persi-Arabic' by the Musalmāns, and the 'Devanāgarī' (usually called 'Nāgarī') by the Hindūs. These both differ entirely from our own alphabet and mode of writing; so that their acquisition at the commencement of the study of the language would prove a great hinderance to progress, and would be, in fact, quite unnecessary to such persons as merely desire to converse in the language, and who may never have any necessity to write it. It is quite practicable to acquire a very fair knowledge of Hindūstānī for colloquial purposes by means of our own English alphabet.

4. Hindūstānī is commonly written by Europeans with

our own alphabet, but the native spelling of words has not always been preserved, as it has been the practice to spell by ear; to take a common instance, the word *sipāhī* (a native soldier) is generally written by Europeans, *sepo*y, which gives neither the correct native spelling nor the pronunciation of the word.* As most of the English letters are variable in sound, it is not easy to exhibit the exact sound of a word in another language by their means, unless the exact sound of each letter be previously fixed. This being done, there can be no difficulty as to the pronunciation of a word. All the Hindūstānī words in this book are spelt in the native mode, by giving each of the native letters a corresponding representative in the English letters, and fixing accurately the sound of each. These sounds never vary in Hindūstānī, so that when the sound of each letter has been once correctly acquired, any Hindūstānī word can be correctly represented and pronounced.

5. The pronunciation of Hindūstānī need not therefore present any difficulty in its acquisition, if the learner will constantly remember that in Hindūstānī *each letter has only one sound, that that one sound is always the same, and that every letter of a word must be distinctly sounded.* This is not the case in our own language, however, for many of our letters have more than one sound, have different sounds in different words, and are sometimes not sounded at all. This is the first and most important rule in pronouncing any Hindūstānī word represented in the English letters.

6. In all alphabets, the letters are of two kinds, called 'vowels' and 'consonants.' The vowels can be sounded alone, but the consonants can only be sounded by the help of a vowel. Now, the vowels used in Hindūstānī will require the most care, as they generally differ in sound from the English, being much more like the German; but the consonants are generally sounded very much the same as they would be in English words.

* The following are a few other common instances of incorrect spelling and pronunciation used by Anglo-Indians:—*bobberchy-conner* for *bāwarchī-khānā* (a cook-house); *budgerow* for *bajrā* (a pleasure or travelling boat); *bungalow* for *banglā* (a thatched house); *poggle* for *pāgal* (a fool); *hitherow* for *idhar a.o* (come here).

7. The vowel sounds in Hindūstānī are ten in number, and are thus represented by the English letters—

No.	1	2	3	4	5	6	7	8	9	10
Vowels	ā	i	ū	a	i	u	o	e	ai	au
Sound	ah	ee	oo	ă	ī	ū	ō	ay	i	ow

The first three are 'long' vowels, having the next three as their corresponding 'short' sounds—as heard in the following English words—

1. ā as in *father, art, all, wall.*
2. i „ *police, machine, marine.*
3. ū „ *rule, (never as in mule).*
4. a „ *America, woman, adrift, organ, cedar.*
5. i „ *pin, fit, fin, tin.*
6. u „ *pull, bull, put, push.*

The other four vowels are sounded as in these English words—

7. o as in *depôt, so, no*, always long, (never as in *pot*).
8. e „ *they, there, fête*, like the name of the letter *a*.
9. ai „ *aisle*, like the name of the letter *i*.
10. au as the *ow* in *cow*, or *ou* in *our*, like the German (as in *haus* house).

These sounds may be still further exemplified by the following English words spelt after the Hindūstānī fashion—

1. ā as in *fāl, pāl, pās*, representing *fall, Paul, pass.*
2. i „ *fīl, fīt, pīr*, „ *feel, feet, peer.*
3. ū „ *fūl, pūr, tūl*, „ *fool, poor, tool.*
4. a „ *bad, bat, san*, „ *bud, but, sun.*
5. i „ *pin, fit, fin*, „ *pin, fit, fin.*
6. u „ *pul, bul, fut*, „ *pull, bull, foot.*
7. o „ *fol, bot, do*, „ *foal, boat, dough.*
8. e „ *fel, we, ret*, „ *fail, way, rate.*
9. ai „ *fail, hai, bail*, „ *file, high, bile.*
10. au „ *faul, aur, nau*, „ *fowl, our, now.*

8. The letters *w* and *y* are used both in English and Oriental writing sometimes as vowels and sometimes as consonants, but they are here used always as consonants, and are to be sounded as in the English words *we* and *ye*.

9. The single consonants may be sounded just the same as in English—the letters c, q, x are not used—and only the three following need any remark—

(1) *ṇ* (marked with a dot over it) is a nasal sound, generally found at the end of words, and is sounded as in the French words *bon, ton*—that is, just the same as the English letter n, but slightly through the nose.

(2) *g* always has what is termed the ‘hard’ sound, as heard in *go, give, get*; never soft (or like *j*.) as heard in *gem, George*; thus the Hindūstānī word *doge* (you will give) is not to be pronounced like *doj* as it would be in English, but like *doe-gay*.

(3) *ṡ* when marked with a dot below, is the only letter ever silent in Hindūstānī, and only occurs in some Persian words when following *kh*, therefore *khṡāb* (a dream) is sounded as *khāb*.

10. The following five letters are single consonants in Oriental writing, but are represented by double letters in the English writing—

(1) *sh* represents the same sound as the English *sh*, as in *sheep*.

(2) *ch* always has the ‘soft’ sound, as heard in *church*; never ‘hard’ (or like *k*) as in *monarch*: this must be carefully noticed—thus the word *chā* (tea) is sounded as the first three letters in *Charles*.

(3) *kh*, (4) *gh*, connected by a line beneath are two guttural, or throat sounds, borrowed from the Arabic; the former is sounded like *ch* in the Scotch word *loch*, and the latter is somewhat like the *gh* in *ghost*. The same letters without the dash beneath would be separate letters in Oriental writing, and must then be sounded separately as heard in the English words *ink-horn, dog-house*.

(5) *zh* is sounded like *z* in the English words *azure, glazier*, or like the *j* in the French words *jamais, jour*.

11. The only real double consonants in Hindūstānī are formed by putting the letter *h* after any of the other consonants—thus *ph, th, dh, bh, rh, &c.*, where the sound of the *h* must always be distinctly heard, therefore *ph* and *th* are never to be sounded as a single sound, as in English, but separately, as in *up-hill, hot-house*—thus *phir* (again) is sounded *p hir*, and *thorā* (a little) is sounded *t-horā*.

12. There are two letters, however, which cannot have corresponding representatives in the English alphabet—these are—

(1) 'ain, which is represented by an apostrophe ('), and is always used with one of the vowels, to which it imparts a guttural sort of sound, compared to the bleating of a sheep, but which cannot be imitated by Europeans. It therefore is not scanded, except when it follows the short a, thus *ba'd* which then becomes long and is sounded like *bāḍ*.

(2) *hamza* is represented by a comma (,) between two vowels, where it is used to show that they are two separate sounds, and therefore not forming what is called a 'diphthong.' Still they should be glided smoothly together—thus *lā,o* (bring) in which the *ā* and the *o* must be sounded separately, but so as to glide one into the other.

13. The sounds which differ from the English are thus shewn to be very few in number, and may easily be acquired by reading over a few words that contain them, to a native or qualified European teacher, but the learner who has not this aid may read over the following exercise on the pronunciation, carefully correcting himself by the foregoing explanations—

ā *bāt, sāf, mā, kyā, āp, bāp, dāk, rāt, ba'd, wa'da.*
 ī *sikh, chīz, bhī, sīr, bīs, tīn, bīch, chīnī, kī, zīn.*
 ū *ūd, tū, dūdh, mū,ā, rūmāl, kūtī, nūr, dhūp.*
 a *marammat, ab, bad, jāngal, kalam, ghar, sabab, na.*
 i *is, din, yih, hiran, pirich, idhar, sir, ki, dil.*
 u *pul, kursī, mulk, dum, muhr, wuh, bahut, but.*
 o *ok, os, tornā, do, log, lomrī, chor, top, roz, mol.*
 e *we, ye, āne, lenā, mez, betū, wāste, denā, der, bole.*
 ai *hai, aisū, maidān, taiyār, kaisū, sair, mail, sai.*
 au *aur, daurnā, 'aurat, chaudah, tezrau, laut, fauj.*
 g *hoge, pī,oge, jā,oge, ā,oge, deñge, āg, gū,o, gul.*
 ch *achchkū, chā, kuchh, chkurī, chhotū, chamcha, chhe.*
 kh *kholnā, khabar,darakht, khpāh, likhnā, khatti, khāk.*
 gh *ghar, bāgh, kāghaz, ghorū, chirūgh, ghul, gharīb.*
 ph *phir, phal, phānsū, phutnā, phattar, phaphūndī.*
 th *thā, mīthā, thandū, ūthā,o, hāthī, chithī, jhūth, thik.*
 ṁ *meñ, main, nahīñ, kyūñ, bū,ēñ, chīzeñ, yūñ, hūñ.*

PART II.—GRAMMAR.

Sect. I.—THE PARTS OF SPEECH.

All the words in the Hindūstānī language can be arranged into eight classes, called the 'Parts of Speech,' as follow :

1. *Nouns* are the names of things, persons, places, &c.; as *ghorā*, horse ; *larkā*, boy.

There are no Articles in Hindūstānī, that is, no words for the English *a*, *an*, *the* ; therefore, *ghorā* may mean *a* horse, or *the* horse.

2. *Adjectives* are words added to nouns to express quality, number, or other distinction ; as *achchhā larkā*, good boy ; *ek ghorā*, one horse.

3. *Pronouns* are words used instead of nouns, or names ; as *wuh*, he ; *tum*, you ; *ham*, we ; *yih*, this ; *wuh*, that.

4. *Verbs* are words that tell what persons or things do, or in what state they exist ; as *ghorā daurtā*, (the) horse runs ; *larkā sotā*, (the) boy sleeps.

5. *Adverbs* are words added to verbs to show the manner, time, or other circumstance of the action ; as *ghorā jaldī daurtā*, (the) horse runs fast ; *larkā abhī sotā*, (the) boy sleeps now.

Adverbs are also added to adjectives and other adverbs to express a greater or less degree of quality, &c. ; as *bahut achchhā*, very good (see Sect. 7, Para. 4.)

6. *Postpositions* are words used after nouns, or pronouns, to express relation or position ; as *ghore par*, on (a) horse.

7. *Conjunctions* are words used to join other words together ; as *aur*, and.

8. *Interjections* are words that express a sudden emotion; as *shābāsh*, bravo!

The first four of these are 'declinable,' that is, they are subject to various changes, called 'inflections'; the other four are 'indeclinable' parts of speech, having only one form.

Sect. 2.—SENTENCES.

When we converse, we give expression to some thought of the mind by means of words so combined as to tell something, to ask a question, to give an order, &c. The words so arranged form 'a sentence.'

The simplest sentence must contain at least two words; one to name the 'subject' of the sentence, and the other to make the statement, ask the question, give the order, &c., as the case may be. Of these two words, the former is usually a noun, and the latter is always a verb; thus *larke khelte*, 'boys play.'

If there are any other words used in the sentence which would, in English, usually come after the verb, they will, in Hindūstānī, come before it, as the verb is nearly always the last word in any Hindūstānī sentence. Thus the English sentence, 'the boy is lazy,' would be arranged, '(the) boy lazy is,' = *larkā sust hai*.

Sometimes the 'subject' is omitted for brevity, but must be understood, to complete the sentence; thus, in giving orders, the subject is the person addressed, who is never mentioned, unless for distinction; as *ā,o*, 'come,' which, in the complete sentence, would be *tum ā,o*, 'you come.'

Sect. 3.—GENDER OF NOUNS.

All nouns are considered to have 'gender,' which properly means a distinction of sex. All living things being either male or female, their names are said to be of either the 'masculine' or 'feminine' gender, both in

English and Hindūstānī. In English, we have a third gender, called 'neuter,' for names of all other things; but there is no neuter gender in Hindūstānī. Therefore names that would be neuter in English must be either masculine or feminine in Hindūstānī; and it is not always easy to ascertain which, as there are many exceptions to the ordinary rules, and, in many cases, there is no rule at all. The principal rule is, that

Nouns ending in *ī*, *t*, *sh*, are generally feminine; those ending in any other letter are, for the most part, masculine.

All words used in this book will be used in the proper gender; but, in speaking, the masculine form may generally be adopted, as the natives themselves are not by any means particular in the correct use of their puzzling genders.

The gender of a noun is, however, necessary to be known in order to form its plural correctly, and because some other words have to agree with it, when used together, as will be seen further on.

Some masculines can be changed into feminines, thus—

<i>larkā</i> , boy.	<i>larkī</i> , girl.		<i>betā</i> , son.	<i>betī</i> , daughter.
<i>chhokrā</i> , boy.	<i>chhokrī</i> , girl.		<i>sher</i> , lion.	<i>shernī</i> , lioness.

A few nouns are naturally of both genders, such as *ādīnī*, a human being.

Sect. 4.—NUMBER OF NOUNS.

A noun may be the name of one thing only, and is then said to be of the 'singular number;' but if it be the name of more than one thing, it is said to be of the 'plural number.'

In English, we generally form the plural by adding *s* to the singular (horse, horses); but, in Hindūstānī, we cannot form the plural until we know the gender of the noun, and then the rules are as follow—

RULE 1. Masculines ending in *a* or *ā* change this letter into *e*, thus—

<i>ghorā</i> , a horse.	<i>ghore</i> , horses.
<i>kuttā</i> , a dog.	<i>kutte</i> , dogs.
<i>larkā</i> , a boy.	<i>larke</i> , boys.
<i>betā</i> , a son.	<i>bete</i> , sons.

RULE 2. Masculines in any other termination do not change, that is the plural is just the same as the singular (as in the English words, sheep, deer, &c.), thus—

<i>ghar</i> , a house, or houses.	<i>bāp</i> , a father, or fathers.
<i>ādmi</i> , a man, or men.	<i>chor</i> , a thief, or thieves.

RULE 3. Feminines ending in *ī* add *,ān* (or *yān*), thus—

<i>rotī</i> , a loaf.	<i>rotī,ān</i> , loaves.
<i>betī</i> , a daughter.	<i>betī,ān</i> , daughters.
<i>randī</i> , a woman.	<i>randīyān</i> , women.
<i>makkhī</i> , a fly.	<i>makkhīyān</i> , flies.

RULE 4. Feminines in any other termination add *en* to the singular.

<i>bāt</i> , a word.	<i>bāten</i> , words.
<i>mez</i> , a table.	<i>mezen</i> , tables.
<i>kitāb</i> , a book.	<i>kitāben</i> , books.
<i>'aurat</i> , a woman.	<i>'auraten</i> , women.

There are a few other occasional modes of forming the plural (of Persian and Arabic words adopted from those languages), such as

<i>sāl</i> , a year.	<i>sālkhā</i> , years.
<i>amīr</i> , a noble.	<i>umarā</i> , nobles.

The mass of the natives, however, do not pay much attention to these distinctions; the singular may therefore be used for the plural (in all cases of doubt) in conversation.

Sect. 5.—POSTPOSITIONS AND NOUNS.

1. In English certain small words, such as *of*, *to*, *in*, *from*, *with*, &c., are placed before nouns, to show the relation these nouns bear to some other words: thus, 'the boy is on the horse,' the word *on* shows the relation of the boy to the horse. Such words are called 'Prepositions,' which means 'placed *before*,' but in Hindūstānī they come after the noun, and are therefore called 'Postpositions,' which means 'placed *after*.' The chief of them are *kā* 'of,' *ko*, 'to,' *se* 'from' or 'with,' *par* 'upon,' 'on,' 'at,' *men* 'in,' 'into' *tak* 'up to,' and are used thus—

- | | | |
|---|---|---|
| (1) of the house
<i>ghar kā</i>
house of | (2) to the house
<i>ghar ko</i>
house to | (3) from the house
<i>ghar se</i>
house from |
| (4) on the house
<i>ghar par</i>
house on | (5) in the house
<i>ghar men</i>
house in | (6) up to the house
<i>ghar tak</i>
house up to |

RULE 1. Most masculine nouns ending in *a* or *ā* must, however, in the singular number, change this ending into *e* before adding any postposition, thus—

ghorā, a horse, becomes *ghore par*, on a horse.
betā, a son, ,, *bete se*, from a son.
kuttā, a dog, ,, *kutte ko*, to a dog.

RULE 2. All nouns in the plural number add *on* before any postposition, those in *a* or *ā* substituting *on*, thus—

ghar, a house. *ghar*, houses. *gharon par*, on houses.
ghorā, a horse. *ghore*, horses. *ghoron par*, on horses.

INFLECTION OF *kā*.

2. The postposition *kā* forms the possessive case of nouns in Hindūstānī (which in English we form by adding 's), and has three forms, *kā*, *ke*, *kī*, of which, the first two are masculine, and the third feminine, and are used as follows—

mas. { *kā*, only before a masculine noun, singular, without
 a postposition.
 { *ke*, before any other masculine noun.
 fem. { *kī*, before a feminine noun, (singular or plural, with
 or without a postposition.)

Examples of the use of *kā*, *ke*, *kī*—

kā { *sāhib kā ghar*, (the) gentleman's nouse.
mem-sāhib kā ghorā, (the) lady's horse.
saudāgar kā betā, (the) merchant's son.

In these examples, we have *kā* used to represent the 's of the possessive, before a masculine singular noun, without a postposition following.

ke { 1. *sāhib ke ghar men*, in (the) gentleman's house.
 2. *mem-sāhib ke ghore*, (the) lady's horses.
 3. *saudāgar ke beton se*, from (the) merchant's sons.

In these, *ke* is used before masculine nouns (1) in the singular, with a postposition, (2) in the plural without a postposition, (3) plural with a postposition following.

kī { *sāhib kī betī*, (the) gentleman's daughter.
mem-sāhib kī bahin ko, to (the) lady's sister.
saudāgar kī betiyon se, from (the) merchant's daughters.

In all these *kī* is used before a feminine noun.

MASCULINE AND FEMININE POSTPOSITIONS.

3. Several other words, expressive of time, place, situation, &c., and having gender, are used as postpositions, some of which require *ke* and others *kī* before them; thus—

ghar ke pās, near (the) house.

ghore kī taraf, towards (the) horse.

(1.) Masculine—
 requiring *ke* before them.

ke pās, near.

ke ūpar, above.

ke āge, before.

ke liye, for the sake of.

ke piche, behind.

ke wāste, for.

ke niche, beneath.

ke sath, along with.

ke nazdik, near.

ke bich, in the midst of.

(2.) Feminine—
 requiring *kī* before them.

kī taraf, towards.

kī tarah, after the manner of.

kī khātir, for the sake of.

kī nisbat, with reference to.

kī jagah, instead of.

kī bābat, respecting.

The three following peculiarities in their use should be observed—

(a.) Sometimes the *ke* or *kī* may be omitted before these words, thus—*ghar pas, ghere taraf*.

(b.) Occasionally, they may come before the noun or pronoun, thus—*pās ghar ke*.

(c.) When they are used with pronouns, the latter must have the masculine or feminine possessive form (see Section 8, para. 5), thus—

mere pās, near me; tumhārī taraf, towards you.

Sect 6.—AGREEMENT OF ADJECTIVES.

1. In English adjectives are not liable to any change to agree with their nouns, thus 'great man' or 'great woman'; but in Hindustānī the word for 'great' is *barā*, and all adjectives that end in *ā* are liable to inflection, according to the rules given for the postposition *kā*; therefore 'great man' will be *barā ādmī*, and 'great woman' *barī randī*.

The rules are, that adjectives ending in *ā* are to have—

mas.	{	<i>ā</i> before a masculine singular noun, without a postposition.
		<i>e</i> before a masculine singular noun, with a postposition; or in the plural.
fem.	{	<i>ī</i> before a feminine noun (whether singular or plural, with or without postposition).

The use of these three terminations is shown in the adjective *chhotā*, 'small,' in the following examples—

	<i>Singular.</i>	<i>Plural.</i>
mas.	{	<i>chhotā larkā</i> , a little boy.
		<i>chhote larke</i> , little boys.
<i>ā, e.</i>	{	<i>chhote larke kā</i> , of a little boy.
		<i>chhote larkon kā</i> , of little boys.
fem.	{	<i>chhotī larkī</i> , a little girl.
		<i>chhotī larkiyān</i> , little girls.
<i>ī.</i>	{	<i>chhotī larkī kā</i> , of a little girl.
		<i>chhotī larkiyon kā</i> , of little girls.

2. All other adjectives remain unchanged, thus--

khub larke, fine boys ; *khub larkīyān*, fine girls.

sust larke, lazy boys ; *sust larkīyān*, lazy girls.

Sect. 7.—COMPARISON OF ADJECTIVES.

1. In English adjectives are changed to form 'degrees of comparison, thus—'small, smaller, smallest,' or 'beautiful, more beautiful, most beautiful.' These three forms are called the 'Positive,' 'Comparative,' and 'Superlative.'

In Hindūstānī no changes are made in the adjectives for this purpose, but this defect is supplied in the following manner—

COMPARATIVE DEGREE.—Two things only being compared, that with which the comparison is made is marked by the postposition *se*.

SUPERLATIVE DEGREE.—The comparison is made with all things of the same kind, by prefixing the word *sab* 'all,' and using *se*.

The word *se*, when thus used, means 'than' or 'compared with.'

The following examples show the comparative and superlative of the adjectives *buland*, high, and *barā*, great.

- | | | |
|--------------|---|---|
| Comparative. | { | (1) 'This house is higher than that house.' |
| | | <i>yih ghar us ghar se buland hai.</i>
this house that house than high is. |
| Superlative. | { | (2) 'The elephant is larger than the horse.' |
| | | <i>hāthī ghore se barā hai.</i>
elephant horse than great is. |
| Superlative. | { | (1) 'This house is the highest.' |
| | | <i>yih ghar sab se buland hai.</i>
this house all than high is. |
| Superlative. | { | (2) 'The elephant is the largest of all animals.' |
| | | <i>hāthī sab jānvaron se barā hai.</i>
elephant all animals than great is. |

2. Occasionally the Persian form of comparison is met with, *tar*, comparative, *tarīn*, superlative, thus—

bihtar, better; *bihtarīn*, best.

khūbtar, handsomer; *khubtarīn*, handsomest.

3. Sometimes the adjective is doubled for the purpose of intensifying it, or to make the superlative. thus—

achchhā achchhā, (good good,) very good, best.

4. Sometimes adverbs or other adjectives are used before an adjective to intensify it, just the same as in English, thus—

{ *bahut*, very; as *bahut achchhā*, very good.

{ *barā*, great; as *barā ūchā*, very high.

{ *aur*, more; as *aur burā*, (more bad,) worse.

{ *ziyāda*, more; as *ziyāda kharāb*, (more bad,) worse.

{ *thorā*, a little; as *thorā lambā*, rather long.

{ *zarra*, a little; as *zarra āhista*, rather slow.

5. The little word *sā*, *se*, *sī* (used like *kā*, *ke*, *kī*), meaning 'like,' is sometimes added to an adjective to intensify it, thus—*barā-sā*, *bare-se*, *barī-sī*, (large-like,) in English 'largish,' 'rather large,' 'very large.' Care must be taken not to confound this *se* with the postposition *se*.

Sect. 8.—PERSONAL PRONOUNS.

1. Words merely substituted for the names of persons or things are called 'Personal Pronouns.' They are the following six—three singular and three plural—

Number.	Personal Pronouns.	Referring to	Grammatical Terms.
Singular Plural	<i>maiṁ</i> , I <i>ham</i> , we	the speaker or speakers	'The 1st Person.'
Singular Plural	<i>tū</i> , thou <i>tum</i> , you	a person or per- sons addressed	'The 2nd Person.'
Singular Plural	<i>woh</i> , he, she, it <i>we</i> , they	any person or things spoken of	'The 3rd Person.'

2. In English we use the plural 'you' for the singular 'thou,' out of compliment to the person addressed, so in Hindūstānī *tum* is used for *tū*; but this is carried further in Hindūstānī, for it is the common practice to use *ham* for *main*. In fact, the singular number of the first and second persons is seldom ever used, therefore when a real plural is intended, the word *log* 'people,' is added to the proper plural, thus *ham*, I or we; *ham-log*, we; *tum*, thou or you; *tum-log*, you.

3. In the third person singular there is in English a distinction of gender; 'he' is masculine, 'she' is feminine, 'it' is neuter; but there is no such distinction in Hindūstānī, as the word *wuh* answers for all these.

4. All the personal pronouns, like nouns, take postpositions after them, but the forms of four are then inflected, thus —

Nom. form.	Inflected form.	Examples.
<i>main</i> becomes	<i>mujh</i> ,	as <i>mujh-ko</i> to me; <i>mujh-se</i> , from me.
<i>tū</i> becomes	<i>tujh</i> ,	as <i>tujh-ko</i> to thee; <i>tujh-se</i> from thee.
<i>wuh</i> becomes	<i>us</i> ,	as <i>us-ko</i> to him, &c.; <i>us-se</i> from him, &c.
<i>we</i> becomes	<i>un</i> or <i>unhon</i> ,	as <i>un-ko</i> to them; <i>unhon-se</i> from them.

5. The first and second persons form the 'possessive' by the following distinct forms (instead of *kā*, *ke*, *kī*, like nouns) which follow the same rule as the postposition *kā*, and adjectives ending in *ā*.

Singular.

Plural.

First Person	<i>merā</i> , <i>mere</i> } my, mine, <i>merī</i> (fem.) } or of me	<i>hamārā</i> , <i>hamāre</i> } our, ours, <i>hamārī</i> (fem.) } or of us
Second Person	<i>terā</i> , <i>tere</i> } thy, thine, <i>terī</i> (fem.) } or of thee	<i>tumhārā</i> , <i>tumhāre</i> } your, <i>tumhārī</i> (fem.) } yours, or of you.

6. There is also another distinct form, called the 'objective,' for all these pronouns, which is used when they refer to the receiver of an action expressed by a 'transitive' verb (see Section 16) viz.—

	<i>Singular.</i>	<i>Plural.</i>
First person,	<i>mujhe</i> me.	<i>hamen</i> us.
Second person,	<i>tujhe</i> thee.	<i>tumhen</i> you.
Third person,	<i>use</i> , him, her, it.	<i>unhen</i> them.

[Sometimes the word 'to' is understood before these forms.]

7. The personal pronouns are very often omitted when the sense is quite clear without them, as when the verb has a distinct ending, to express the person intended—thus *jā,o* instead of *tum jā,o* 'go you,' the ending *o* being expressive of the second person plural.

Sect. 9.—THE PRONOUN "*āp*."

1. The pronoun *āp* is used for two purposes, viz.—

- (1) EMPHATIC OR REFLECTIVE *āp* expresses 'self,' and may serve for any of the English words 'myself,' 'himself,' 'herself,' &c.

'I shall do it myself.'
main āp usko karūṅgā.
 I myself it will do.

- (2) HONORIFIC *āp* expresses respect in addressing a person of rank, like the English words 'your honor,' 'your worship,' 'sir'; but is considered to be plural and of the third person.

'Were you in the city to-day, Sir?'
āj āp shahr men the?
 To-day your honour city in were.

2. This pronoun is the same in form both for the singular and plural, and takes any postposition without being inflected, (except in the phrase *āpas-men*, which denotes 'among ourselves, yourselves, or themselves, according to sense.)

3. This pronoun has two 'possessive' forms, viz.—

- (1) *apnā, apne, apnī* (used like *kā, ke, kī*). This is a very useful word in Hindūstānī, and stands for the English words my, thy, his, our, your, their, when

they refer to the subject of the sentence ; that is, when we should often use the word ' own.'

The use of this word requires some care, because we are not so precise in English, as will be seen by the following examples—

- (a). He went into his (own) house.

wuh apne ghar meñ gayā.
he his own house in went.

- (b). He went into his (another person's) house.

wuh uske ghar meñ gayā.
he his house in went.

- (2) *āpkā, āpke, āpkī*, used in the honorific sense.

'What do you wish?'

āp-kā maksad kyā hai?
Your-honor's wish what is.

Sect. 10.—DEMONSTRATIVES.

1. The words 'this' and 'that,' (with their plurals, 'these' and 'those,') are called 'Demonstratives,' as they are used to point out some particular person or thing, and are either adjectives or pronouns, according to their use, whether with or in place of a noun. They are in Hindūs-tānī as follow—

Name.	Singular.	Plural.	Use.
Proximate	<i>yih</i> , this	<i>ye</i> , these	referring to a person or object near.
Remote	<i>wuh</i> , that	<i>we</i> , those	referring to a person or object distant.

The latter of these is exactly the same as the personal pronoun *wuh*, having the inflected forms *us* and *un*.

yih is changed into *is* before a postposition, as *iskā* of this.

ye is changed into *in* before a postposition, as *inkū* of these.

The distinct 'objective' form of *yih* is *ise* in singular, and *inhen* in plural.

Table of the demonstratives in their three forms—

	Singular.			Plural.		
<i>yih</i>	<i>is</i>	<i>ise</i>		<i>ye</i>	<i>in</i>	<i>inhen</i>
<i>wuh</i>	<i>us</i>	<i>use</i>		<i>we</i>	<i>un</i>	<i>unhen</i>

2. Both these words *yih* and *wuh* may be sometimes used in the same sense as our definite article 'the.' They suit both genders, but must agree in number with the nouns they stand for or refer to; however, the singular is often used with any plural noun, and may even represent the plural without the noun.

3. When *wuh* (inflected form *us* and *un*) is to be used for 'his,' 'her,' 'its,' 'their,' (i.e. as a personal pronoun in the possessive case), it takes *kā*, *ke*, *kī*, as may be required, thus—

uske ghar kā, of his house; *unke beton ko*, to their sons.

But when it is used as a demonstrative, with a noun having any postposition after it, it will only require to be used in the inflected form, without any postposition of its own.

The same rule applies to *yih* (inflected form *is* and *in*) thus—

{ *us ghar kā*, of that house; *un beton ko*, to those sons.
 { *is ghar kā*, of this house; *in beton ko*, to these sons.

Sect. 11.—INDEFINITES.

Indefinites are either adjectives or pronouns, which refer to a noun in a general or indefinite manner. They are numerous, but only two need be noticed, in order to show their peculiar inflection, viz.—

- (1). *ko,ī*, meaning 'a, an, any, any-one, some-one, a certain one,' &c., is changed into *kisī* before adding a postposition, as *kisī-kā*, 'of any-one, &c.'
- (2). *kuchh*, meaning 'some, any, anything, a little, a few,' &c., is changed into *kisū* before adding a postposition, as *kisū-ko*, 'to something, &c.'

ko,ī, when used alone, refers to a person, and *kuchh*, to persons or things in general, but as an adjective, *ko,ī* may be used with any noun.

Sect. 12.—RELATIVE AND CORRELATIVE.

1. A 'relative pronoun' is a word relating to some other word going before it, which is called its 'antecedent.' Thus in the sentence 'the man who is wise speaks little,' the word 'who,' is the relative, and stands for 'the man,' its antecedent. In Hindustānī two words are generally used for this purpose—thus the above sentence would be—

jo shakhs dānā hai, so kam boltā.
 WHAT man wise is, THATSAME little speaks.

Here the word *jo* is called the 'relative,' and the corresponding relative, *so*, is called the 'correlative.' These words represent the English relatives, who, which, what, that.

2. When *jo* is used in an indefinite sense, it is sometimes repeated, as *jo-jo*, whoever, whatever; and is frequently joined to the 'indefinites,' as *jo-ko, ī*, whoever; *jo-kuchh*, whatever.

3. When a postposition is added to either of these words, the inflected form must be used, viz.—

(1). *jo* becomes *jis* in the singular, and *jin* in the plural, as *jiskā, jinkā*, 'of whom.'

(2). *so* becomes *tis* in the singular, and *tin* in the plural, as *tiskā, tinkā*, 'of the same.'

4. There are some adverbs which are used similarly to the relative and correlative pronouns, as will be seen from the following examples—

(1.) Of time. 'You will see when you come.'

jab tum ā,oge, tab tum dekhoge.
 when you will-come then you will see.

(2.) Of place. 'I went where you did.'

jahān tum gaye, tahān main bhī gayā.
 where you went there I also went.

(3.) Of motion. 'I will go wherever you go.'

jidhar tum jā,oge, tidhar main bhī jā,ūngā.
 whither you will-go, thither I also will-go.

(4.) Of likeness. 'As you act, so you will experience.'

jaisā karoge, waisā pū,oge.
 what-like (you) will-do, (the) same-like (you) will-find.

Sect. 13.—INTERROGATIVES.

1. Certain words are used merely in interrogation, or asking questions. There are three 'Interrogative Pronouns' in English, viz., 'who?' 'which?' 'what?' but only two in Hindustānī, viz.—

kaun? used for both persons and things, and meaning 'who?' 'which?' or 'what?'

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kyā? used for things or actions only, not for persons, and meaning only 'what?'

2. When a postposition is added to either of these words, the inflected form must be used, viz.—

kaun becomes *kis* in the singular, and *kin* in plural,
as, { *kiskā?* } of whom? whose? of which? of what?
 { *kinkā?* } (both numbers alike in English.)

kyā becomes *kāhe* in both numbers, as *kāhe-kā?* of what?

3. The other Interrogatives are adverbs, viz. :—

- (1). Of time, *kab?* when?
- (2). Of place, *kahān?* where?
- (3). Of motion, *kidhar?* whither?
- (4). Of manner, *kyūn?* how?
- (5). Of likeness, *kaisā?* what sort? what like? or how?
- (6). Of number, *kitnā?* how many?
- (7). Of quantity, *kittā?* how much?

[The three last are inflected like and follow the same rule as *kā*, *ke*, *ki*.]

4. When asking a question, we, in English, often invert the order of the words of an assertion—thus the assertion 'this is his book,' would in a question become 'Is this his book?' or, 'Is this book his?' but in Hindūstānī the order of the words would be just the same, both in the assertion and the question; thus—*yih uskī kitāb hai*—the interrogation being marked by the note of interrogation [?] in writing, and by the tone of the voice in speaking.

5. When an interrogative word is used, its usual place in Hindūstānī is just before the verb, at the end of the question, thus—

Where is my father? { *merū bāp kahān hai?*
 { my father where is?

Sect. 14.—FORMS OF VERBS.

Verbs have many different forms to express the various circumstances of time, manner, &c., under which any action may occur.

(1). In Hindūstānī the most simple form of the verb is the 'Root,' or the part which remains unchanged, and is found in every other part of the verb. This form may be used for ordering, called the 'IMPERATIVE,' but only in the singular number, and it may also serve as a noun, thus—

mār, strike! or 'a blow.' *bol*, speak! or 'speech.'
gir, fall! or 'a fall.'

(2). Add *o* to the root, we have the plural, or usual IMPERATIVE form, thus—

māro, strike! *bolo*, speak! *giro*, fall!

(3). Add *nā* to the root, we have the 'INFINITIVE,' which names the action in a general way, as is done in English by putting 'to' before the verb, thus—

mārnā, to strike. *bolnā*, to speak. *girnā*, to fall.

The infinitive is often used as a masculine noun, and by changing *ā* into *e* any postposition can be used with it, as may be required, thus—

mārne-kū, of striking. *bolne-men*, in speaking.
girne-se, from falling.

(4). Add *tā* to the root, we have the 'PRESENT PARTICIPLE,' which expresses an imperfect action, like the termination 'ing,' in English, thus—

mārtā, striking. *boltā*, speaking. *girtā*, falling.

(5). Add *ā* to the root, we have the 'PAST PARTICIPLE,' which expresses a finished or perfect action, like the regular termination 'ed' [walked] in English, thus—

mārū, struck. *bolū*, spoke. *girū*, fell.

The Root, and the Present and Past Participles, are the three principal forms of a verb, all the tenses being formed from them, as will be shown in the next Section.

NOTE (a).—Roots ending in a vowel, require *y* before adding *ā*, thus—

bulānā, to call (root *bulā*), becomes *bulāyā*, called.

dhonū, to wash (root *dho*), becomes *dhoyā*, washed.

NOTE (b).—The following table shows a peculiarity of Hindūstānī grammar, which does not exist in English, viz., that some parts of the verb have distinction of GENDER, so as to make them agree with the noun or pronoun with which they may be used. Both the present and past participles are subject to the inflection of number and gender, thus :—

To agree with noun or pronoun in the		Singular.		Plural.	
		Masc. ā.	Fem. ī.	Masc. e.	Fem. īi.
Examples of present participles.	striking .	<i>mārtā</i>	<i>mārtī</i>	<i>mārte</i>	<i>mārtīi</i>
	speaking .	<i>bolā</i>	<i>bolī</i>	<i>bolte</i>	<i>bolīi</i>
	falling .	<i>girtā</i>	<i>girtī</i>	<i>girte</i>	<i>girtīi</i>
Examples of past participles.	struck .	<i>mārā</i>	<i>mārī</i>	<i>māre</i>	<i>mārīi</i>
	spoke .	<i>bolā</i>	<i>bolī</i>	<i>bole</i>	<i>bolīi</i>
	fell .	<i>girā</i>	<i>girī</i>	<i>gire</i>	<i>girīi</i>

NOTE (c).—Six verbs (all in common use) have a distinct form for the past participle, viz., as shown in the following table—and are said to be 'IRREGULAR,' that is, not according to the rule.

Infinitives.	PAST PARTICIPLES.				English Meaning.
	Singular.		Plural.		
	Mas.	Fem.	Mas.	Fem.	
1. <i>karnā</i> , to do .	<i>kiyā</i>	<i>kī</i>	<i>kī,e</i>	<i>kīi</i>	done.
2. <i>denā</i> , to give .	<i>diyā</i>	<i>dī</i>	<i>dī,e</i>	<i>dīi</i>	given.
3. <i>lenā</i> , to take .	<i>liyā</i>	<i>lī</i>	<i>lī,e</i>	<i>līi</i>	taken.
4. <i>jūnā</i> , to go .	<i>gayā</i>	<i>ga,ī</i>	<i>ga,e</i>	<i>ga,iī</i>	gone.
5. <i>honā</i> , to be .	<i>hū,ā</i>	<i>hū,ī</i>	<i>hū,e</i>	<i>hū,iī</i>	been.
6. <i>marnā</i> , to die .	<i>mū,ā</i>	<i>mū,ī</i>	<i>mū,e</i>	<i>mū,iī</i>	dead.

(6). Add *e*, *ke*, *kar*, *karke*, or *karkar* to the root, we have the 'CONJUNCTIVE PARTICIPLE' much used in Hindustānī, though not in English, for connecting one verb with another thus:—

māre, *mārke*, *mārkar*, *mārkarke* or *mārkarkar*, having struck.
bole, *bolke*, *bolkar*, *bolkarke* or *bolkarkar*, having spoken.
gire, *girke*, *girkar*, *girkarke* or *girkarkar*, having fallen.

Sometimes the root alone is used for this purpose.

(7). Every infinitive in Hindustānī may be formed into a 'NOUN OF AGENCY' to name the doer of any action, (usually expressed in English by the termination 'er'), by adding *wālā* to its inflected form, for the masculine, and *wālī* for the feminine, thus—

The striker	{	<i>mārne-wālā</i> , he who strikes.
		<i>mārne-wālī</i> , she who strikes.
The speaker	{	<i>bolne-wālā</i> , he who speaks.
		<i>bolne-wālī</i> , she who speaks.
The faller	{	<i>girne-wālā</i> , he who falls.
		<i>girne-wālī</i> , she who falls.

(8). By changing the *ā* of the present participle into *e*, and adding *hī*, we have the 'ADVERBIAL PRESENT,' denoting 'whilst in the act of,' 'on the instant,' 'immediately on,' thus—

mārte-hī, *bolte-hī*, *girate-hī*, on the instant of striking, &c.

(9). By adding *iye* or *iyo* to the root, we have a 'RESPECTFUL' form, thus—*māriye* or *māriyo*; please to strike.

NOTE. If the root ends in *ī* or *ū*, *j* must be prefixed to these endings, thus—*pīnūj*, to drink, root *pī*; *pījiye*, please to drink.

Sect. 15.—TENSES OF VERBS.

To express the actors concerned, and the time and condition of an action, verbs are arranged into 'TENSES' * by combining them with pronouns, and sometimes parts of other verbs. When any verb is employed to assist in forming the tenses of another verb, it is called an 'AUXILIARY' or helping verb. The verb *honā* 'to be' is thus

* 'Tense' means a distinction of time.

used in Hindūstānī, (in such tenses as we should in English form by the aid of the verbs 'have' and 'be'); but only two of its tenses are generally employed, viz.—

(1). PRESENT AUXILIARY TENSE.

<i>main hūñ</i> , I am.		<i>ham haiñ</i> , we	} are.
<i>tū hai</i> , thou art.		<i>tum ho</i> , you	
<i>wuh hai</i> , he, she, or it is.		<i>we haiñ</i> , they	

(2). PAST AUXILIARY TENSE.

<i>main</i> }	{ I was.	<i>ham</i> }	{ we	} were.
<i>tū</i> }	{ thou wast.	<i>tum</i> }	{ you	
<i>wuh</i> }	{ he or it was.	<i>we</i> }	{ they	

[N.B. If the pronoun refers to a feminine noun, *thī* must be used instead of *thā*, and *thīñ* instead of *the*.]

EXAMPLE OF A VERB—*bolnā*, to speak.

FIRST SERIES OF TENSES.

Tenses of the Root, formed by adding terminations.

(1). The GENERAL TENSE—expresses chiefly the idea of probability or possibility of an action, (like 'may,' 'might,' 'would,' 'should,' 'let'). Formed by adding certain terminations to the Root, which are the same for both genders, thus—

<i>main bolūñ</i> , I may	} speak.	<i>ham boleñ</i> , we	} may speak.
<i>tū bole</i> , thou mayest		<i>tum bolo</i> , you	
<i>wuh bole</i> , he may		<i>we boleñ</i> , they	

(2). The FUTURE TENSE expresses indefinitely a future action, (like 'shall,' 'will'), formed by adding *gā*, *ge*, *gi*, *giñ* to the General Tense according to number and gender, thus—

<i>main bolūngā</i> , I will	} speak.	<i>ham boleñge</i> , we	} will speak.
<i>tū bolegā</i> , thou wilt		<i>tum bologe</i> , you	
<i>wuh bolegā</i> , he will		<i>we boleñge</i> , they	

[The feminine requires *gi* in singular, and *giñ* in plural.]

SECOND SERIES OF TENSES.

Tenses of the PRESENT PARTICIPLE, which is used alone or with the auxiliary to denote any action in an incomplete state.

(1). The INDEFINITE PRESENT TENSE expresses a present action, like the English, 'I speak,' 'he speaks,' &c.; or an habitual action, like 'I used to speak;' or a conditional action, like 'if I spoke,' 'had I spoken.' It is merely the present participle varied according to number and gender, thus—

<i>main</i>	} <i>boltā</i> ,	{ I speak.	<i>ham</i> }	{ <i>bolte</i> ,	{ we }	{ speak.
<i>tū</i>						
<i>wuh</i>						
		{ thou speakest.	<i>tum</i> }		{ you }	
		{ he speaks.	<i>we</i> }		{ they }	

[The feminine requires *hī* in singular, and *hīn* in plural.]

(2). The DEFINITE PRESENT TENSE expresses the idea 'I am now speaking,' giving a positive time for the action. This is done by using the present auxiliary tense with the present participle, as in English; but with this important difference, when using any auxiliary verb in Hindūstānī, that the auxiliary is placed after the participle, not before it, as we do in English, thus—

<i>main</i>	} <i>boltā</i>	{ I am	} speak-	<i>ham</i>	{ <i>bolte</i>	{ we }	{ are
<i>tū</i>							
<i>wuh</i>							
			ing.				
		{ thou art		<i>tum</i>		{ you }	{ speak-
		{ he is		<i>we</i>		{ they }	{ ing.

[The fem. requires *bolī hīn*, &c., in sing., and *bolī hīn* in plu.]

(3). The IMPERFECT PAST TENSE expresses the English, 'was speaking,' 'were speaking.' Formed by adding the past auxiliary tense to the present participle, thus—

<i>main</i>	} <i>boltā</i>	{ I was	} speak-	<i>ham</i>	{ <i>bolte</i>	{ we }	{ were
<i>tū</i>							
<i>wuh</i>							
		{ thou wast	ing.			{ you }	{ speak-
		{ he was		<i>we</i>		{ they }	{ ing.

[The fem. requires *bolī hī* in sing., and *bolī hīn* in plu.]

NOTE. These three tenses show the most common uses of the present participle; but there are two other tenses occasionally used, to express the ideas 'may be speaking,' and 'will be speaking,' formed by using other parts of the verb *honā*, 'to be,' thus—

main boltā ho, hīn, I may be speaking.

main boltā ho, ūngā, I shall be speaking.

THIRD SERIES OF TENSES.

Tenses of the PAST PARTICIPLE, which is used alone or with the auxiliary, to denote any action in a completed state.

[NOTE. The forms here given will only suit for 'intransitive verbs,' as there is a peculiarity in the use of the past participle of 'transitive verbs,' which will be treated of in the next section.]

(1). The INDEFINITE PAST TENSE expresses the English 'spoke,' 'did speak,' without defining the time. It is merely the past participle varied according to number and gender, thus—

<i>maiñ</i>	} <i>bolā</i> ,	{ I spoke. thou spokest. he spoke.		<i>ham</i>	} <i>bole</i> ,	{ we you they	} spoke.
<i>tū</i>				<i>tum</i>			
<i>ruh</i>				<i>we</i>			

[The feminine requires *bolī* in singular, and *bolīñ* in plural]

(2). The PRESENT PERFECT TENSE expresses 'have spoken,' 'has spoken,' said of an action recently or just completed. It is formed by adding the present auxiliary tense (here meaning 'have' instead of 'am,' &c.) to the past participle, thus—

<i>maiñ bolā hūñ</i> , I have	} spo- ken.		<i>ham bole haiñ</i> , we	} have spoken.
<i>tū bolā hai</i> , thou hast			<i>tum bole ho</i> , you	
<i>ruh bolā hai</i> , he has			<i>we bole haiñ</i> , they	

[The fem. requires *bolī hūñ*, &c., in sing., and *bolī haiñ* in plu.]

(3). The PAST PERFECT TENSE expresses 'had spoken,' referring to an action completed before some other. It is formed by adding the past auxiliary tense (here meaning 'had' instead of 'was,' &c.) to the past participle, thus—

<i>maiñ</i>	} <i>bolā</i>	{ I had thou hadst he had	} spo- ken.		<i>ham</i>	} <i>bole</i>	{ we you they	} had spo- ken.
<i>tū</i>					<i>tum</i>			
<i>ruh</i>					<i>we</i>			

[The fem. requires *bolī thī* in sing., and *bolī thīñ* in plu.]

NOTE. As with the present participle, so with the past, two more tenses may be formed, to express 'may have spoken' and 'shall (or will) have spoken,' by using the same parts of the verb *honā*.

N.B. The pronouns here used being mere substitutes for nouns, of course it follows that, in any tense,—
Any singular noun may be used instead of *wuh*, he, she, it
Any plural noun may be used instead of *we*, they.

Sect. 16.—TRANSITIVE VERBS.

1. Verbs are of two kinds, 'TRANSITIVE' and 'INTRANSITIVE.'

When the action expressed by the verb affects something beyond the doer, the verb is TRANSITIVE, as 'birds *build* nests.'

When the action expressed by the verb does not affect anything beyond the doer, but terminates there, the verb is INTRANSITIVE, as 'birds *fly*.'

The receiver of an action expressed by a transitive verb is called its 'object,' and is usually a noun or a pronoun, which in English comes after the verb, but in Hindūstānī before it—'birds build *nests*,'='birds *nests* build.'

Transitive verbs have an object, intransitive verbs have no object. The doer of the action is called the 'Agent;' and it is a general rule of grammar that the verb must agree with the agent in number and person, and in Hindūstānī, in gender also, as was done in the verb *bolnā*. But that verb is in Hindūstānī said to be intransitive, and the mode of forming the verb for the Third Series of tenses as given in the last Section, will only suit intransitive verbs; as there is a peculiar rule of Hindūstānī grammar with reference to the use of transitives, viz.—

When a transitive verb is used in any tense formed with the past participle, it must agree with the object instead of the agent.

Thus, suppose the sentence to be 'I struck the table,' this must be expressed in Hindūstānī, *ham-ne mez mārī*, 'by me (the) table (was) struck,' the noun 'table,' *mez*, is feminine singular, and the verb *mārī*, struck, agrees with it, being also feminine singular.

2. The postposition *ne*, 'by,' is also used in such expressions to mark the agent. It will therefore be necessary to remember the following forms of the pronouns in order to use this rule correctly.

I, *main* becomes *mai-ne*, but the plural *ham-ne* is generally used.

we, *ham* becomes *ham-ne*, or *ham logon-ne*, 'by us people.'

you, *tum* becomes *tum-ne* for singular, and *tum logon-ne* for plural.

he } *us* becomes *us-ne*, but the plural *un-ne* is generally used.
she }
it }

they, *us* becomes *un-ne*, but the second plural form *unhon-ne* is generally used.

who, (relative) *jo* becomes *jis-ne* in singular, and *jin-ne* or *jinhon-ne* in plural.

who? (interrogative) *kaun?* becomes *kis-ne* in singular, and *kin-ne* or *kinhon-ne* in plural.

3. This is a rather troublesome rule of Hindūstānī grammar to many persons, as when this little word *ne* is used, it is mistaken for *nahīn*, 'not' which leads to the misunderstanding of the speaker, who is then supposed to say just the opposite of what he really does say, viz., denying instead of affirming something.

The following examples show the use of this rule—

- (1). The cat killed the rat.
billi-ne chuhā mārā. (mas. sing.)
cat - by rat (was) killed.
- (2). I drank water.
ham-ne pānī pīyā. (mas. sing.)
me - by water (was) drunk.
- (3). The boy struck the girl.
larke-ne larkī mārī. (fem. sing.)
boy - by girl (was) struck.
- (4). They sold five horses.
unhon-ne pānch ghore beche. (mas. plu.)
them - by five horses (were) sold.

- (5). Have you made the tea?
tum-ne chū banāyī hai? (fem. sing.)
 you-by tea made is?
- (6). Had he eaten the bread?
us-ne rotī khāyī thī? (fem. sing.)
 him-by bread eaten was?

4. Very often the 'object' of a transitive verb is marked by using the postposition *ko*, which then does not mean 'to,' but is only a sign of the object, used to make it more definite. When such is the case, although the agent sign *ne* is used, when the verb is in the past participle, yet the verb itself does not then agree with either the object or the agent, but is used invariably in the 3rd. person singular masculine, that is, it always ends in *ā*, thus—

- (1). They did it.
unhoñ-ne usko kiyā.
 them - by it (was) done.
- (2). I drank water.
ham-ne panī ko pīyā.
 me - by water (was) drunk.
- (3). The boy struck the girl.
larke-ne larkī-ko marā.
 boy - by girl struck.
- (4). The woman struck the child.
randī-ne bāchche-ko mārā.
 woman-by child struck.
- (5). The dog dropped the bone.
kutte-ne haddī ko chhorā.
 dog - by bone dropped.
- (6). The tigers killed the dogs.
bāghoñ-ne kuttoñ ko mārā.
 tigers - by dogs killed.

5. In the use of this rule, it is important to remember that the following nine useful verbs, which in English would be considered as transitive, are said to be intransitive in Hindūstānī, and, therefore, this rule does not apply to them.

bolnā, to tell or say.
le-jānā,
le-chalānā, } to take away.
lānā, to bring.
clarnā, to fear.

chūknā, to miss.
bhūlnā, to forget.
larnā, to fight.
lagnā, to begin, apply,
 touch, &c.

Sect. 17.—PASSIVE FORM OF TRANSITIVE VERBS.

1. All transitive verbs can be changed into the 'passive form,' that is, a form which expresses the receiving or enduring of any action. Thus, instead of saying 'I struck the table' which represents the agent as doing the action, we may say 'the table was struck [by me],' which particularly represents the object as receiving the action. The form of verb used in the second sentence, 'was struck,' is called the 'passive' form of the verb 'to strike.' The doer of the action (or agent) may or may not be stated; but if it is stated, the construction of the sentence is the same as that explained in the last section, and the rules there given must be followed, and as that is the usual mode of expression, it follows that a special form for the 'passive' cannot be much required. The fact is that in Hindūstānī the passive form is used only when the agent is unknown or is not expressed.

2. In English the passive form is composed of some part of the verb 'to be' used with the past participle of some transitive verb; but in Hindūstānī the verb *jānā* * 'to go,' is used for this purpose instead of the verb 'to be,' as in the following examples—

INFINITIVE— *mārā jānā*,
 To be struck=struck to-go.

GENERAL TENSE— *wuh mārā jā,ē*,
 He may be struck=he struck may-go.

PRES. DEF TENSE— *ham māre jāte*,
 We are being struck=we struck (are) going.

* The past participle of which (as was stated in Sect. 14) is *gayā*, gone.

FUTURE TENSE— *tum mūre jū,oge,*
You will be struck=you struck will-go.

PERFECT TENSE— *we mūre gaye haiñ*
They have been struck=they struck gone are.

PAST PERF. TENSE— *mez mūrī gayī thī,*
The table had been struck=table struck gone was.

Sect. 18.—DERIVATIVE VERBS.

In Hindūstānī there are a great many verbs derived from other verbs by certain changes being made in the root. In this manner an intransitive verb may be changed into a transitive, and a transitive verb may be changed into a 'causal verb.' Causal verbs are doubly transitive, as they are such as mean causing or making any one to do some action to some other thing or person, thus—

(1). From *paknā*, to cook (of itself), an intransitive verb, comes *pakānā*, to cook (something else), a transitive verb, and *pakvānā*, to cause (another) to cook (something), a causal verb.

(2). From *bolnā*, to speak, an intransitive verb, comes *bulānā*, to call (somebody), a transitive verb, and *bulvānā*, to cause to be called, a causal verb.

(3). From *khulnā*, to open (of itself), intransitive, comes *kholnā*, to open (anything), transitive, and *khulvānā*, to cause (another) to open (anything), causal.

(4). From *khūnā*, to eat (to feed one's self), intransitive, comes *khilānā*, to feed (another), transitive, and *khilvānā*, to cause to feed, causal.

(5). From *biknā*, to be sold, intransitive, comes *bechnā*, to sell, transitive, and *bikvānā*, to cause to sell, causal.

Each of the above five examples is an instance of a class similarly formed, the last being 'anomalous,' that is, not according to any fixed rule.

Sect. 19.—COMPOUND VERBS.

When two verbs are joined together, they form a 'compound verb,' instances of which are numerous in Hindustani, thus—

1st. Another verb added to a Root. as—

- | | | |
|-----|--|---|
| (1) | <i>mār</i> - <i>dālnā</i> ,
kill or to throw
striko. down. | { 'to kill outright;' the second verb has no meaning, but only gives force to the first—such verbs are called 'Intensives.' |
| (2) | <i>bol</i> - <i>saknā</i> ,
speak. to be
able. | { 'to be able to speak,' or 'can speak;' the second verb meaning, 'can'—these are called 'Potentials.' |
| (3) | <i>likh</i> - <i>chuknā</i> ,
write. to be
finished. | { 'to have finished writing;' the second verb expressing completion—these are called 'Compleatives.' |

2nd. Another verb added to a Present Participle, as—

- | | | |
|-----|--|---|
| (1) | <i>bol</i> tā - <i>jānā</i> ,
speaking. to go. | { 'to go on speaking'—formed with <i>jānā</i> 'to go'—such express continuous action, and are called 'Continuatives.' |
| (2) | <i>ā</i> tā - <i>rah</i> nā,
coming to re-
main. | { 'to keep on coming'—formed with <i>rah</i> nā, to express constant action—also called 'Continuatives.' |
| (3) | <i>gā</i> tā - <i>ā</i> nā,
singing. to come. | { 'to come along singing,' expressing the state of the person coming, hence called 'Statisticals.' |

3rd. Another verb added to the Past Participle, as—

- | | | |
|-----|---|---|
| (1) | <i>ā</i> yā - <i>karnā</i> ,
came. to do. | { 'to come frequently'—the verb <i>karna</i> here meaning habitual action—called 'Frequentatives.' |
| (2) | <i>ā</i> yā - <i>chā</i> hnā,
came. to wish. | { 'to wish to come;' the verb <i>chā</i> hnā used to express desire or wish—hence called 'Desideratives.' |

* The verb *saknā* is never used alone, and may therefore be considered as an auxiliary verb, like the English 'can,' 'could,' forming the potential mood.

Sect. 20.—IDIOMATIC EXPRESSIONS.

A mode of expression peculiar to any particular language is called an 'Idiom.' There are of course many such in Hindūstānī, as in all other languages, and those of the Hindūstānī differ considerably from the English; but as they are requisite to be known in order to converse freely, and as no rules can be given by which the learner may construct them for himself, all such peculiarities must be learnt individually as they are met with. A few of these are the following—

(1). If the saying of a third person be repeated or mentioned, it is necessary in Hindūstānī to use precisely the same words as were used by the first speaker, thus—

'He said that he should not go.'

us ne kaha, ki "main na jā, ūṅgā"
him-by (it was) said, saying "I not shall-go."

(2). When addressing superiors, the natives of India use several other words instead of 'you,' out of respect—viz. :—*āp*, 'your honour;' *sāhib*, master, sir, gentleman; *hazrat* or *huzūr*, 'your highness;' *gharīb-parwar*, 'cherisher of the poor;' *khudā-wand*, 'your lordship;' *jī*, or *miyān-jī*, 'honoured sir,' &c.

These appellations of respect are also often used instead of *hān*, yes, in the reply of a servant to his master, or of an inferior to a superior, and almost invariably by a native to a European. Similarly, the natives use various words to speak of themselves with humility, instead of the pronouns 'I,' or 'we;' such as *ghulām*, slave; *fidwī*, 'your devoted servant,' &c.

Amongst themselves also, the natives use many similar distinctive titles of respect, applicable to the class of the person addressed, as *gūrū*, to a Hindū devotee; *mullā*, to a learned Musalmān, &c.

(3). To express possession, the verb 'to have,' is not generally used, but the postposition *pās* or *ko* is used; thus *mere pās*, 'near me;' for 'I have got,' *tumhāre pās* ? 'near you,' for 'have you got?' *uske pās*, 'he has got;' *tum ko fursat hai* ? 'you-to leisure is?' for 'have you leisure?'

(4). The residence of any one is often denoted by *yahān*, 'here,' and if more than one place is mentioned, by *wahān*, 'there,' thus—

Go to the gentleman's residence (here), not to the other.

sāhib ke yahān jā, o, sāhib ke wahān nahīn.
gentleman's here go, gentleman's there not.

(5). Words are often repeated in Hindūstānī for their jingling sound, thus *naukar chūkār*, 'servants,' being two words of similar meaning, used where one alone might have sufficed, merely because they resemble each other in sound. Sometimes the second has no proper meaning, and is only used for its jingling, *jhūth-mūth*, 'a lie,' and *sach-mūch*, 'true.' Other idiomatic repetitions of words are such as *ek ek*, 'one one;' for 'each one;' *pakū-pakāyā*, 'ready cooked;' ' *baithā baithāyā*, 'sitting still;' *kahā-kahī*, 'a quarrel;' ' *jaun taun*, 'some how or other;' *ūltā-pultā*, 'topsy-turvy,' &c.

(6) The word *nazdīk* 'near,' denotes idiomatically 'in the opinion of,' as in the phrase '*aklmandon ke nazdīk* 'in the opinion of the wise.'

(7). When a participle is used as an adjective, it is generally followed by *hū, ā* (inflected as required) 'become;' thus, (page 43),—

yih chinī bālū bharī hū, ī hai.
this sugar sand-filled-become is.

(8). The conjunction *aur* 'and' is generally omitted when words are closely connected, thus (page 44)—
chhurī kāntū 'knife (and) fork.'

(9). The English 'must' is frequently expressed by the infinitive only, thus—*kal wahān jānā*, to-morrow there to go, for 'you must go there to-morrow;' and a command is sometimes expressed by the infinitive, instead of the imperative, thus (page 40)—

wahān mat jānā, 'there don't (to) go.'

(10). The postposition *ko*, 'to' is used for 'at' or 'in' with reference to time, thus (page 45)—*rāt ko* 'at night;' *subh ko*, 'in the morning.'

PART III.—USEFUL SENTENCES.

1.—SALUTATIONS.

Peace be upon you ! (used by the Mahometans).	salāmuñ 'alaikum, or 'alikum salām.
God bless you ! (used by the Hindūs).	rām rām, or rām rām māhādev
General salutation to Europeans. (Peace, sir.)	salām, sāhib. or sāhib salām
Safety or health to you, Sir.	hazrat or sāhib, salāmat.
How are you, Sir ?	āp kaise haiñ ?

2.—ORDERS.

Come here.	idhar ā,o.
Come near.	nazdīk ā,o.
Come in.	bhītar (or andar) ā,o.
Come back.	laut ā,o.
Be silent.	chup raho.
Be careful.	khābardār ho.
Don't forget.	bhūlo mat.
Go-away.	chale-jā,o.
Go home.	ghar ko jā,o.
Make haste.	jaldī karo.
Fetch that thing.	wuh chīz lā,o.
Give (it) to me.	ham ko do.
Leave (it) alone.	rahne do.
Open (the) door.	darwāza kholo.
Shut (the) door.	darwāza band-karo.
Give (me) some soap.	kuchh sābun do.
Light (the) lamp.	chirāgh jalā,o.
Put out (the) candle.	battī bujhā,o.
Get down from there.	wahāñ se nīche utro.
Turn (to the) right.	dāhine phiro.
Turn (to the) left.	bā,eñ phiro.
Call my servant.	mere naukār (ko) bulā,o.
Have patience.	sabr karo.
Don't bother (me).	dikk mat karo.
Get out of (the) house.	ghar se niklo.

Take this note.	yih chitthī le-jā,o.
Give my compliments.	merā salām do.
Bring (an) answer.	jawāb lā,o.
Don't make (a) noise.	ghul mat karo.
Do as I say.	jaisā main boltā, waisā karo.
Mind your-own business.	apne kām karo.
Stand still.	kharā raho.
Don't go there.	wahān mat jānā.*
Bring (some) drinking water.	pine kā pānī lā,o.
Bring (some) water for washing hands.	hāth dhone kā pānī lā,o.

3.—QUESTIONS.

Who are you ?	tum kaun ho ?
Who is that ?	wuh kaun hai ?
What (is) your name ?	tumhārā nām kyā ?
Where are you come from ?	tum kahān se ā,e ho ?
Why are (you) come ?	kis-wāste ā,e ho ?
What (do you) want ?	kyā chāhte ho ?
Where (do) you live ?	tum kahān rahte ?
What is your occupation ?	tum kyā kām karte ?
Where are (you) going ?	kidhar jāte ho ?
Is any-one there ?	wahān ko,i hai ? (<i>qui hy</i>).
Where is my servant ?	merā naukar kahān hai ?
Where (is) he gone ?	wuh kahān gayā ?
When will he return ?	wuh kab phir āwegā ?
Who is that man ?	wuh ādmī kaun hai ?
(Do) you know him ?	tum usko jānte ?
How many are (there) ?	kitne haiñ ?
Whose house is that ?	wuh kiskā ghar hai ?
Is (the) master at home ?	sāhib ghar meñ hai ?
Is (the) gentleman up ?	sāhib uthā hai ?
Who is that European ?	wuh gorā kaun hai ?
What's the good of that ?	us-se kyā fā,ida hai ?
What is the use of this ?	yih kis kām kā hai ?
Why (do) you do so ?	tum aisā kyūñ karte ho ?
What's the matter ?	kyā hū,ā ?
Where did you hear this news ?	tum ne yih khabar kahān sunī ?
How is this ?	yih kaisā hai ?

* See note 9, on page 38.

What is your advice?	tumhārā kyā salāh hai?
What is your intention?	tumhārā irāda kyā hai?
Do you know the cause of it?	tum iskā sabab jānte ho?
Can you tell me where Mr. Freeman lives?	tum-bol sakte ho, (ki) Frīman sāhib kahāñ rahtā?*
Don't you know?	tum ko ma'lūm nahīñ?
What are (you) looking for?	kis wāste talāsh-karte ho?
Are you coming?	tum ā,oge?

4.—NAMING, TALKING, SPEAKING.

What (do) you call this thing?	is chīz (ko) kyā kahte ho?
What is the name of this?	is kā nām kyā hai?
Can you speak English?	tum angrezī bol sakte?
Speak easy Hindūstānī.	salīs hindūstānī bolo.
(Do) you understand?	tum samajhte?
I don't understand.	maiñ nahīñ samajhtā.
Listen to me.	ham ko suno.
What (do) you say?	tum kyā bolte?
What are you saying?	tum kyā kahte ho?
What are you asking?	tum kyā pūchhte?
Don't speak so fast.	aisī jaldī mat bolo.
I want to speak to you.	ham tum se kuchh bāt-chīt chāhte.
I (am) not speaking to you.	ham tum ko na bolte.
Do you hear?	tum sunte ho?
I said nothing.	ham kuchh-nahīñ bole.
What news is (there) to-day?	āj kyā <u>khabar</u> hai?
There is no news.	kuchh <u>khabar</u> nahīñ
What you say is all true.	jo tum kahte ho, so sab sach hai.
I am learning the colloquial.	ham bāt-chīt (ko) sīkhte haiñ.
Say it again.	usko phir kaho.
You must not tell him so.	use aisī mat kahnā.†
Speak loud.	pukārke bolo.
Don't tell lies.	jhūth mat bolo.
I swear it is true.	<u>khudā</u> kasam sach hai.
Never mind.	kuchh parwā nahīñ.
Don't chatter so (much.)	aisā bak-bak mat karo.

* See Compound Verbs, Gr., sect. 19. † See note 9, on page 88.

5.—MASTER AND SERVANT.

I want a good servant.	ham ko ek achchhā naukār chāhiye.
What wages will you take?	tum kyā talab le,oge?
I will give you 10 rupees a month.	ham tumko das rupaiye mahīne denge.
Very good, Sir, I agree.	bahut achchhā, sāhib; kabūl kartā.
I will do whatever you order.	jo kuchh farmā,o,so karūngā.
What are your honour's commands?	āp kā hukm kyā hai?
I have engaged him as my servant.	ham ne usko naukār rakhā hai.
Of what use are you as a servant?	tum kis kām ke naukār ho?
Why did you not come earlier?	tum pahle kyūn nahīn ā,e?
It was not my fault, Sir.	merā kasūr na thā. sāhib.
Please pardon me, Sir.	sāhib, hamko mū'af kijiye.
What wages (do) you get?*	kyā mahīne tum pāte ho?
What countryman are you?	tumhārā watan kahān hai?
How far off is (your) native country? [to-day?	watan idhar se kitnī dūr hai?
Has (the) newspaper come?	āj khabar-kā-kāghaz āyā?
I don't know, Sir.	hamko ma'lūm nahīn, sāhib.
Has (the) washerman come to-day?	āj dhobī āyā hai?
Tell him to come at once.	usko bolo, jaldī ānā.
Has the cook yet returned from market?	bāwarchī bāzār se ab-tak phir āyā hai?
Let me know when he comes.	hamko khabar do jab wuh ātā.
Have my things come yet?	merā asbāb abtak āyā hai?
They promised to send (them) to-day.	āj dene kā wa'da kiyā.
When they come, send (them) to me.	jab we āwen, to mere-pās bhej-do.
Open this box, and empty (it).	is sandūk (ko) kholo, aur khālī karo.
Have you lit (the) candles?	tum-ne battiyān jalāyī haiñ?

* 'Do,' as an auxiliary, has no corresponding word in Hind.

Bring those things with you.	un chīzon (ko) sāth lekar ā,o.
Where have all the servants gone?	sab naukar kahān gaye haiñ ? [haiñ.
They have all gone home, Sir.	sāhib, we sab ghar ko gaye
Call the porters.	kūlion (ko) bulā,o.
All the porters are here, Sir.	sab kūlī hāzir haiñ, sāhib.
Put all the things in the carriage.	sab chīz gārī meñ rakh-do.
	[quickly.
Send-for (the) palanquin	pālkī jaldī mangā,o.
The palanquin is ready, Sir.	pālkī taiyār hai, sāhib.
That'll do, you may go now.	bas, ab tum jā,o.

6.—EATING AND DRINKING.

1. *Breakfast or Tea-time.*

Get breakfast ready.	hāzirī taiyār karo.
Make (the) tea.	chā banā,o.
I have made the tea, sir.	maiñ ne chā banāyī hai, sāhib.
Toast some bread.	kuchh rotī señko.
Boil some eggs.	kuchh ande ubālo.
These eggs (are) not fresh.	ye ande tāze nahīñ.
Does (the) water boil?	pānī kaultā hai?
Bring (a) cup (and) saucer.	piyālā pirich lā,o.
Give me a cup of coffee.	ek piyālā kāfī ham ko do.
Bring some cream or milk.	kuchh malā,ī yā dūdh lā,o.
Some preserves and butter are required.	kuchh murabbā aur makkhan, chāiye.
Bring a clean spoon.	ek sāf chamcha lā,o. [hai.*
This sugar is full-of-sand.	yih chīnī bālū-bharī-hū,ī

2. *Dinner or Supper.*

Order the dinner.	khāne kā hukm do.
Lay the table.	mez lagā,o.
What is (there) for dinner?	khāne ke wāste kyā hai?
What will you drink, sir?	āp kyā pi,enge?
I drink cold water.	ham thandā pānī pite.
Put the water on the table.	pānī (ko) mez par rakho.
Give me some wine.	ham ko kuchh sharāb do.
Who has drunk all the wine?	kis ne sab sharāb (ko) piyā hai?

* See note 7, on page 38.

When will dinner be ready?	khānā kab taiyār hogā?
I am hungry (and) thirsty.	ham bhūkhe piyāse haiñ.*
Cook some meat.	kuchh gosht pakā,o.
Bring me some bread.	mere wāste kuchh rotī lā,o.
The bread is all eaten, sir.	rotī sab khāyī-gayī hai, sāhib.
Bring a clean plate.	ek sāf bāsan lā,o.
Bring a hot-water plate.	garm pānī kā bāsan lā,o.
Bring a knife (and) fork.	chhuri kāntā lā,o.*
This meat is not well cooked.	yih gosht pakkā hū,ā nahīñ.
This cheese is not good.	yih panīr achchhā nahīñ.
I have done eating.	ham khā-chuke haiñ.
Take away the dinner things.	khāne ke asbāb le jā,o.

7.—WEATHER.

This is fine weather.	yih achchhā mausim hai.
The sky is very clear.	āsmān khūb sāf hai.
It-is very hot.	bahut garmī hai.
It-is the summer season.	ab garmī kā mausim hai.
What sort of day is-it?	āj kaisā din hai?
It is a fine day to-day.	āj din pharchhā hai.
The sky is cloudy.	āsmān par badlī hū,ī hai.
How dark it-is.	kaisā andherā hai.
It will rain to-day.	āj pānī barsegā.
It-lightens very much now.	abhi bahut chamaktī hai.
It-is raining.	pānī partā hai.
It has stopped raining.	pānī band hū,ā.
Much snow falls in the hills.	pahār par bahut barf partā.
There was a thunder-storm yesterday.	kal bijlī kā tūfān hū,ā.
Has the moon risen yet?	abtak chānd uthā hai?

8.—WALKING.

I shall go out for a walk.	ham hawā khāne ke-wāste bāhir jā,enge.
Why do you go on foot?	tum kis-wāste paidal chalte ho?
I am fond of walking.	ham sair-karne pasand karte.
We walked about the city.	ham logon-ne shahr meñ sair kī.

* See note 8, on page 38.

Are you tired?	tum thakgaye ho?
He walks [with the aid of a stick.]	wuh [lāthī pakarke] chaltā hai.
You must go with me.	tumheñ mere sāth jānā hogā.
You need not go there.	tumhārā wahāñ jānā zarūr nahīñ.
I shall come back immediately.	ham abhī phir āweñge.

9.—VISITING.

See, who is (there)?	dekho, kaun hai?
I am happy to see you.	tumko dekhne se bahut <u>khushi</u> hai.
Take a chair—sit-down.	chaukī lo—baitho.
Give the gentleman a chair.	sāhib ko ek chaukī do.
It is a long-time since (I) saw you.	jab-se tumko dekhā, der hai.
I thought, you would-come to-day.	ham ko <u>khīyāl</u> thā, ki tum āj āoge.
I hope to see you again soon.	ummedwār hūñ, ki jaldī mulakāt tum se phir hogī.
When will you return?	tum kab phiroge?

10.—TIME.

What o'clock is it?	kyā bajā hai?
It is just one o'clock.	thīk ek bajā hai.
It is half-past three.	sārhe tīn baje <u>haiñ</u> .
It is very late.	bahut der hū,ī.
Come at noon-time. [ing.]	do-pahar diu ke wakt ā.o.
He will-come in the morn-	wuh subh ko* āwegā.
Awake me early.	tarke hamko jagā.o.
They went six months ago.	chhe mahīne hū,e we gaye
(There) are twelve months in the year.	baras meñ bārah mahīne hote haiñ. [jātā.
He always goes home at night.	wuh hamesha rāt ko* ghar
I think my watch is wrong (not correct).	ham jānte ki apuī ghari durust nahīñ hai.
It is the same as the clock.	wuh ghariyāl ke barābar hai.

* See note 10, on page 38.

11.—AGE.

What is your age?	tumhārī 'umr kyā hai?
Not more than twenty years.	bīs baras se ziyāda nahīn.
How old is he?	uski 'umr ketnī hai?
He is very old (aged).	wuh bahut burhā hai.
I have known him from infancy.	ham usko larakpan se jānte haiñ.
He is still very young.	wuh abhī bahut jawān hai.
Call the old man and old woman.	buddhā aur burhiyā bulā,o.
We are both the same age.	ham donoñ ham-'umr haiñ.

12.—RELATIONS.

Have you any relations?	tum ko ko,ī rishte haiñ?
What relation is he to you?	wuh tumhārā kyā rishtā hai?
He is my brother.	wuh merā bhā,ī hai.
Where is your father?	terā bāp kahāñ hai?
His mother is dead.	uski mā margayī hai.
This is his sister.	yih uski bahin hai.
Has he a wife?	kyā, uski jorū hai?
He has five children.	usko pāñch bachche haiñ.
They live with their parents.	we apne mā-bāp sāth rahte.
That is his elder brother.	wuh uskā barā bhā,ī hai.
That is his young sister.	wuh uski chhotī bahin hai.

13.—HORSES AND RIDING.

I want a horse.	ham ko ek ghorā chāhiye.
I must buy a good horse.	achchhā ghorā <u>kharīdnā</u> hogā.
Is that a quiet horse?	wuh ghorā gharīb hai?
Let me ride him.	ham ko uspar sawār-hone do.
Send to call my groom.	mere sa,īs bulāne ko bhejdo.
Saddle the horse.	ghore par zīn bāndho. [karo.
Bring the saddle horse.	sawārī ke ghore (ko) hāzīr
I am going out for a ride.	ham ghore par hawā-khāne jāte.
Give me my whip.	merā chābuk ham ko do.

Shorten the stirrups.	rikāboñ (ko) kam-karo.
See if the reins are strong.	dekho ki bāgeñ mazbūt haiñ.
Is the horse ready now?	ghorā ab taiyār hai?
Whose horse is that?	wuh kiskā ghorā hai?
Here, groom, hold this horse.	sa. is idhar ā, o, ghorā pakaro.
Give the horse some grain	ghore ko kuchh dāna-pāñī
and water.	do.
The horse ran away with him.	ghorā use le-bhāgā.
He fell from his horse and	wuh ghore se girke margayā.
was killed.	
He rides on horseback every	wuh har roz subh ko ghore
morning.	par sawār-hotā hai.

14.—TRAVELLING.

How far is Delhi from here?	yahān se Dihlī tak ketnī dūr hai?
I am going to Delhi to- morrow.	ham Dihlī meñ kal jā, enge.
I shall start early in the morning.	ham fajr jaldī jāwenge.
I intend to go to Calcutta.	ham Kalkatte ko jāne-ke haiñ.
Do you intend to go to Eu- rope?	wilāyat jāne ko tumhārā irāda hai?
Where does this road lead to?	yih rastā kahāñ chaltā hai?
Will you go by land or water?	tum khushkī yā tarī jā, oge?
What is the hire per day?	din bhar kā kirāyā kitnā hogā?
How-much is the fare?	bhārā ketnā hai?
Get ready the carriage.	gārī taiyār karo.
I travel by horse post.	ham pālki-gārī ke dāk par safar jāte.
Where can travellers halt?	musāfir-log kahāñ raheñ?
They halt at staging-houses.	we dāk-bangle meñ rahte.
Where will you get-out?	tum kahāñ utroge?
This carriage is heavily loaded.	is gārī par bahut bhārī bojh hai.
He is travelling in Persia.	wuh Fārs meñ safar-kartā hai.

15.—MONEY;* BUYING AND SELLING.

Count that money.	un rupaiyon ko gino.
How much is it?	kitne rupaiye haiñ?
Buy what is necessary.	jo zarūr ho, so mol-lo.
What is (the) price of this thing?	is chīz kī kīmat kyā hai?
What will you take for this?	tum is ke liye kyā le,oge?
What do you want for it?	tum us ke wāste kitnā māngte?
I have no cash (about me).	mere-pās nakd nahīñ hai.
Buy a pair (of) gloves.	ek jorā dastānā mol-lo.
The price he asks is very low.	wuh bahut thorā kīmat māngtā.
You ask too-much (for it).	tum ziyāda māngte ho.
I will not give so much for it.	us ke-wāste ham itnā na deñge.
I will-give you twenty rupees.	ham tum ko bīs rupaiye deñge.
He will not abate one <i>pice</i> .	wuh ek paisā kam nahīñ detā.
This thing is very cheap.	yih chīz bahut sastā hai.
This rupee is adulterated.	yih rupaiyā mekhī hai.
The account amounts to 500 rupees.	hisāb kī jama' pān-sau rupaiye hai.
Will you give me a cheque?	tum hamko hūndī de,oge?
I want to borrow some money (to take a loan).	ham ko kuchh karz lene chāhiye.
For how-much will you sell this to (my hand) me?	kitne ko tum isko mere hāth bechoge?

* 1. The Indian Money Table is as follows (English spelling) :—
 Copper Coin. 4 pice make 1 anna = 1½d. English money.
 Silver Coin. 16 annas „ 1 rupee = 2s. common currency (').
 Gold Coin. 16 rupees „ 1 gold mohur = £1 12s.—little used.

2. The Indian Table of Weight and Measure is :—

16 chittaks make 1 seer = 2 lbs. weight or 1 quart measure.
 40 seers „ 1 maund = about 80 lbs. Avoirdupois.

('). In addition to this silver coin there are others which are aliquot parts of it, viz.:—

8 annas or half-rupee = 1s. ; and
 4 annas or quarter-rupee = 6d.

How many <i>seers</i> does (it) weigh?	kitno sīr tol-ke hai.
How much is (it) a <i>seer</i> ?	sīr bhar kyā dām hai?
Put (it) in the scales and weigh (it).	tarīzū-meñ rakh-kar tol-karo.
How much interest do you (put on) charge?	tum kitnā sūd saikrā lagte?
What discount do you allow?	tum kitnī dastūrī de,oge?

16.—HUMAN BODY; SICKNESS.

Wash your hands (and) face.	apne hāth muñh dho.
He fell down and cut his forehead.	wuh girā, aur peshānī phat-gayī.
Take a comb, and comb (sweep) your hair.	kanghī lo, aur apne bāḥ jhāro.
Her eyebrows are black.	uskī bhawēñ kālī haiñ.
He has a long beard.	uskī barī dārhī hai.
The features of these two are alike (agree).	in donoñ kī shakl miltī haiñ.
He has a liver complaint.	us ko jigar kī bīmārī hai.
I have a pain in my head.	mere sir meñ dard hai.
He has a tooth-ache.	uske dānt meñ dard hai.

17.—PLACE, POSITION.

He lives within the city.	wuh shahr ke-andar rahtā.
Shall I put it at the top, or in the middle?	ham isko ūpar yā bīch meñ rakheñ?
Put this in the centre.	isko markaz meñ rakho.
He lives near the castle.	wuh kil'ē ke-pās rahtā hai.
Move straight on.	sidhe āge jū.o.
Put it on the back of the horse.	usko ghore-kī pīth par rakh do.
It is under the book.	wuh kitāb ke-nīche hai.

18.—WRITING, LETTERS, AND POST.

Are there any letters for me?	mere wāste kuchh chitthī.
The mail has just arrived.	dāk abhī āyā hai. [haiñ?

I want to write a letter.
Is this your paper?
Your writing is not legible.

This pen is very soft.
Give me a wafer.
When does the mail leave
here?

Is this letter for the post?
Take this letter to the post-
office.

You must pay the postage.
Give me a postage-stamp.
Where is the post-office?
Give me a small piece (of)
paper.
Enclose my letter in yours.

Did you receive my note?

ham ek chitthī likhne chāhte
yih kāghaz tumhārā hai?
tumhārā likhnā parhā nahīn
jātā.

yih kalam bahut naram hai.
ham ko ek tiklī do.
dāk idhar se kab jātā?

yih chitthī dāk ke wāste hai?
yih chitthī dāk ghar ko lejā, o.

chāhiye ki tum mahsūl dete.
ek dāk tikat ham ko do.
dāk ghar kidhar hai?
ham ko ek chhotā tukrā
kāghaz do
hamārī khatt apnī khatt mein
rakh-do.
merī chitthī tum-ko pahun-
chī?

19.—CLOTHING.

Make a suit (of) clothes.
Please-to-give me a pattern.
Brush (my) hat and coat.
Leave my cloak in the hall.

Give me a handkerchief.
Mend my shoes.
Bring my clothes here.
Where have you put my
clothes?

Has the tailor brought my
trousers?

Sew the buttons on my shirt.
Bring my slippers.

Give these clothes to the
washerman.

Clean my boots.

Fasten my necktie.

Where is the other glove?

ek jorā kaprā banā, o.
mujhe ek namūna dijiye.
topī aur kurtī (ko) jhāro.
mere labāde (ko) dālān men
rahne-do.

ek rūmāl ham ko do.
merī jūtīyān marammat karo.
mere kapre idhar lā, o.
tum ne mere kapre kahān
rakhe?

dirzī merā pantlūn lāyā hai?

mere kamīz par ghundī sī, o.
merī silpat lā, o.
ye kapre dhobī ko do.

merī būt sāf-karo.
merā galā-band bāndho.
dusrā dastāna kahān hai?

20.—FIRE AND SMOKING.

Have you lit the fire?	tum ne angaithī jalāyī hai?
Bring fire (or a light).	āg lā,o.
Put more wood on.	aur lakrī lagā,o.
Burn this paper.	is kāghaz (ko) jalā-do.
Tell him to light a fire.	āg jalāne ko tum use kaho.
Be careful of the fire.	āg se hushyār raho
Bring some charcoal.	kuchh ko,elā lā,o.
Split up some firewood.	kuchh lakrī chirā-do.
A spark may-catch your clothes.	ek chingārī tumhāre kapron se lag-jā,e.
Put the fire out.	āg bujhā-do.
Light the fire with (a) match.	diyāsālā,ī se āg lagā,o.
Please give me a light.	hamko āg dījiye.
Do you smoke tobacco?	tum tamākū pīte?
Give me a cheroot.	ek chirūt ham ko do.
Get (the) hookah ready.	chillam taiyār karo.
Where are (the) tongs?	chimtā kahān hai?

21.—QUALITIES.

Of these two, which is the greater?	in donoñ meñ se kaun barā hai?
Bring some cold water.	kuchh thandā pānī lā,o.
He is very sharp (active).	wuh bahut chālāk hai.
He is deaf (and) dumb.	wuh gūngā bahrā hai.
This cloth is very coarse.	yih kaprā barā motā hai.
This fruit is sour.	yih mewā khattā hai.
He is a wise man.	wuh barā 'ākil hai.
This is good bread.	yih achchhī rotī hai.
That knife is sharp.	wuh chhurī tez hai.
This house is very damp.	yih ghar bahut nam-nāk hai.
The night was very dark.	rāt bahut andherī thī.
She is a naughty girl.	wuh chhokrī natkhat hai.
That merchant is a very rich -man.	wuh saudāgar barā daulāt- mand hai.
How wet the grass is!	ghās kaisī gili hai!
He had a blackish dog.	uske-pās ek kālā-sā kuttā thā.

22.—NUMBER.

Bring two candlesticks.	do shama'dān lā.o.
I have 500 rupees.	mere pūs pānch sau rupaiye- haiñ.
What is the first (thing) to be done now?	abhi pahle kyā karne hogā?
Two and one are three.	do aur ek tīn hote haiñ.
One from three leaves two.	ek liyā tīn meñ se do rahe.
He wants about-ten men.	wuh das-ek ādmī chāhtā hai.
Give them three rupees each.	unhoñ ko tīn-tīn rupaiye do.
He demands twice as much.	wuh itnā do-chand māñgtā hai.

23.—COLOURS.

What colour shall I make it?	ham usko kyā rang karen ?
Black, white, or red?	kālā, sufed yā lāl ?
Green, brown, or blue?	sabz, <u>khākī</u> yā līl ?
Where is the paint?	rang kahūñ hai ?
Bring the paint brush.	rangūne kā kalam lā.o.
Mix it up with turpentine.	tarpan-tel ke sūth milā-do.
I shall paint it yellow.	ham usko zard rangāweñge.

24.—ANIMALS, ETC.

What animal is that?	wuh kaisā jānwar hai ?
That is some beast of prey.	wuh ko, I daranda jānwar hai.
What insects are these?	ye kaun se kīre haiñ ?
Whose oxen are these?	ye kiske buil haiñ ?
I have bought a mule.	ham ne ek <u>khachar</u> mol-liyā hai.
He rides a pony.	wuh tattū par sawār-hotā hai.
Don't be afraid of the tiger.	būgh se dar mat ho.
A lion is stronger than a tiger.	sher chīte-se mazbūt hai.
This cow gives no milk.	is gāo kuchhlī dūdh nahīñ detī.
My bitch has two pups.	merī kuttī ke do bachche haiñ.
This cat kills many mice.	yih billī bahut chūhe mārte.
That dog barks at every one.	wuh kuttā sab par bhaūñktā.

The jackal is very cunning.	gīdar bahut hīlābāz hai.
I have been stung by a bee.	bhañwar ne hamko dāñk- mārā hai.
(There) are many flies here.	idhar bahut makkhiyāñ haiñ.
The ass is braying.	gadhā renktā hai.
Are (there) any fish in this water?	is pāñī men machhli haiñ ?
Catch that rat.	us chūhe (ko) pakro.
This mosquito has a large sting.	is machchhar ko barā dāñk hai.
Put the parrot into the cage.	totā pinjre meñ rakho.
Look at that hen with ten chickens.	us murghī (ko) das chūze ke- sāth dekho.
That monkey is doing mis- chief.	wuh bandar burā kām kartā hai.
The snake has bitten him.	sāñp ne usko dānt se khāyā hai.

25.—SPORTING.

The sportsman is gone a- hunting.	shikārī shikār ko gayā hai.
Do you think (there) is any game here?	tum jānte ho ki idhar kuchh shikār hai ?
(There) are waterfowl in the swamp.	jhīl meñ murghābiyāñ haiñ.
What bird is that?	wuh kaisā chiriya hai ?
I see a deer yonder.	ham wahāñ hiran dekhte.
I am going to shoot that partridge.	ham us tītār (ko) mārte haiñ.
Yonder runs a hare.	udhar ek khargosh daurtī.
I intend to hunt the jackal.	gīdar ke shikār kā merā irāda hai.
Shoot that bear in the head.	us bhālū (ko) sir meñ māro.

26.—GARDEN AND PLANTS.

Whose garden is this?	yih bāgh kiskā hai ?
Where is (the) gardener?	mālī kahāñ hai ?

What flower is this?

This is the jessamine flower.

The garden gate is open.

What sort of soil is this?

Take a little walk in the garden.

Sit in the shade of this tree.

Will you allow me to walk in your garden?

Dig-up this tree.

This is a very beautiful garden?

Is this an indigenous tree?

This tree has very many branches.

This plant will soon blossom.

Fetch some fruit out of the garden.

This kind of fruit is plentiful.

Let me smell that flower.

There are many thorns on this rose.

Don't pluck those flowers.

This fruit is beginning-to-ripen.

Sow this seed here.

Corn is sown in the ground.

yih kaisā phūl hai?

yih chumelī (kā) phūl hai.

bāgh kā darwāza kholā hai.

yih kis kism kā zamīn hai?

bāgh men ek zarra sair karo.

is darakhṭ ke sāye meṁ bai-tho.

apne bāgh meṁ hamko sair karne doge?

is per (ko) khod-dālo.

yih bahut khubsūrat bāgh hai.

yih darakhṭ is mulk kā hai?

is darakhṭ kī bahut sī dāliyāṁ hain.

yih darakhṭ jaldī phūlegā.

bāgh se thorā mewā lā,o.

is kism kā mewā bahut hai.

wuh phūl hamko sūñghe do.

is gulāb par bahut khār hain.

un phūlōṁ (ko) mat nocho.

yih mewā paktā jātā hai.

is bīj ko idhar bo.

nāj zamīn men boyā-jātā hai.

27.—TOOLS AND UTENSILS.

Lend me your penknife.

Cut this wood with a chisel.

Saw this board in two.

Clean (the) candlesticks well.

Put these things in a basket.

Lift up the lid of this box.

Bring an axe, and chop this wood.

apne kalam-tarūsh ham ko do.

is lakrī (ko) rukhānī se kato.

yih taklītā āre-se do tukre kar-do.

shama'dāu achchhī-tarah sāf karo. [rakho.

in chīzōṁ (ko) tokre men

is sandūk kā dhaknā uthā,o.

kulhārī lā,o aur is lakrī (ko) chīro.

They wear spectacles.	we 'ainak lagāte haiñ.
Screw this lock on (fasten with screws).	yih kufal pechoñ se band karo.
Where are the spade and the pickaxe?	phā,orā aur gaintī kahāñ haiñ?
Fetch some water in the bucket.	bāltī men kuchh pāñī lā,o.
Is (there) no cork to this bottle?	is shīshe meñ dattā nahīñ?
Set the mouse-trap in this place.	is jagah meñ chūhe-dāñ lagā,o.
I asked for a nail, not a needle.	ham-ne mekh ko mangwāyā, sū,ī nahīñ.
Buy a pair of scissors for me.	mere wāsteek kainchī mol-lo.

28.—FURNITURE.

Don't lean upon the table.	mez par bojh mat do.
He makes all kinds of furniture.	wuh ghar kā sab asbāb bantā.
Bring a chair here.	yahāñ ek chaukī lā,o.
Put this on the shelf.	is ko takhtī par rukh-do.
Take the bedding off (from on) the bedstead.	chārpā,ī par se bichhaunā nikāl-do.
Clean the looking-glass and pictures.	ā,ina aur taswīr sāf karo.
Bring (some) water in the washhand-basin.	chilamchī meñ pāñī lā,o
Sweep the carpet and hearth-rug.	farsh aur kālīcha jhāro.
Where are the curtains for this bed?	masahrī is chārpā,ī kī kahāñ hai?

29.—BOOKS AND LITERATURE.

In what page of the book is that word to-be-found?	kitāb ke kis safhe meñ wuh lafz miltī hai?
Have you read that pamphlet?	tum ne wuh chhotī-kitāb parhī?
I like to-read narratives.	ham kisse (ko) parhne pasand karte.

I am reading a dialogue.	ham ek suwāl-jawāb parhte haiñ.
How is the book printed?	yih kitāb kis tarāh chhāpt ga,ī?
They study all the day long.	we din bhar parhte haiñ.
He has written a new work.	us ne ek nā,ī kitāb likhī hai.
What chapter shall we read?	kaun bāb ham parheñ?
Have you seen his library?	tum-ne uskā kutub- <u>khānā</u> dekhā?
Is there an index to this book?	is kitāb meñ fihrist hai?
This is a common proverb.	yih masal mashhūr hai.

30.—GOVERNMENT AND POLITICS.

He is a government servant.	wuh sarkār kā naukār hai.
He is now governor of the Punjab.	wuh abhī panjāb kā gavnar hai.
The Governor-General is at Lucknow.	gavnar janral lakhnau meñ hai.
Every one does not know how to govern.	har ek bādshāhat karnā nahīñ jāntā.
The orders of government must be obeyed.	sarkār kā hukm bajā-layā chāhiye.
The king is just and wise.	bādshāh 'ūdīl aur dānā hai.
The king and queen were both present.	mālik aur malika wahāñ dono hāzīr the.
The prince and princess were sitting near the throne.	shāh-zāda aur shāh-zādī takht ke pās baithe the.

31.—THE SEA, AND SHIPPING.

The sea is quite calm.	kālā-pānī klūb sūf hai.
The sea roars loudly.	samundar barā shor kartā hai.
This is a good boat.	yih achchhī dingī hai.
A ship sails by the compass.	kampūs-se jahāz chaltā hai.
Where is the ship's captain?	jahāz kā sardār kabāñ hai?
This boat has neither sail nor mast.	is kishī meñ pāl aur mastū nahīñ.

That vessel has come in ballast (empty).	wuh jahāz <u>khālī</u> āyā hai.
The crew abandoned the ship and ran away.	jahāz-wāle jahāz (ko) chhor-kar bhāg-gaye.
The ship was becalmed four days.	jahāz baghair hawā ke chār din thahrā rahā.
That ship has lost her anchor and cable.	us jahāz kī russā aur langar gum ho gayā.
The cargo of the vessel was consigned to him.	jahāz kā bojh uske hawele meñ diyā-gayā-hai.
Have the goods gone on board?	asbāb jahāz par gaye haiñ?
Hire a boat and send them on (board the) ship.	ek kishtī kirāye karke unheñ jahāz par bhej-do.
Send a servant to hire a boat.	ek naukār (ko) bhejdo kishtī kirāye karne ke liye.
Ask the captain when the ship sails.	kaptān se pūchho jahāz kab khulegā.
No one knows when the vessel will-sail.	ko,ī ma'lūm nahīñ jahāz kab khulegā.
Mr. Smith will embark tomorrow.	Ismīt sāhib kal jahāz par charhegā.
The ship ran upon a rock and was lost.	jahāz pahār par charhkar mūrā parā.
The ship will go to sea tomorrow.	kal jahāz kulā-pānī meñ jā-egā.
We walked by the sea shore.	ham ne daryā ke kināre sair kī.
That boat is sinking.	wuh nā,ō dūb jātī hai.
He is now on a voyage to Madras.	ab wuh Mandrās ko daryā kā safar karta hai.
How many passengers were (there)?	kitne musāfir the?
What is the tonnage of this ship?	is jahāz kā kyā bojh hai?

32.—MILITARY TERMS AND ARMS.

When was (the) regiment raised?	paltan kab kharī hū,ī?
What is his rank in the army?	fauj meñ uskā kyā <u>khitāb</u> hai?

My company has not yet come (up).	hamārī kampanī abtak nahīn āī.
How many years have you served?	tum ne kitne baras naukri ki.
I have been in the service 10 years.	main ne das baras naukri ki hai.
I am on duty to-day.	āj hamārī naukri hai.
He has resigned the service.	usne naukri chhor-dī hai
My (English) sword is rusty.	hamārī kirich ko zang lagtā hai.
This musket is very dirty.	yih bandūk bahut mailā hai.
Is this gun loaded?	yih bandūk bhārī hai?
Make (some) bullets with this lead.	is sise-se goliyān banāo.
Where is the (bullet) mould?	sāñchā kahān hai?
Give him three days' drill.	usko tīn din tak drill do.
The general rewarded him.	faujdār ne usko in'ām diyā
There is a flag on the fort.	kil'e par ek nishān hai.
He belongs to the artillery.	wuh top-khānā wālā hai.
The army marched this morning.	lashkar fajr ke wakt kūch kar gayā.

N.B. The words of command are always given in English.

33.—WARFARE.

The enemy attacked us.	dushman ne ham par hamlā kiyā.
Who was wounded?	kaun zakhmī hū, ā?
Our sepoys behaved bravely.	hamāre sipāhī-ne bahādurī dikhāī.
The war is settled.	larāī maukūf hū, ī.
The enemy fled without resistance.	dushman baghair mukābilē ke bhāg-gayā.
The European troops plundered the city.	gorā log ne shahr (ko) lūt kiyā.
The cavalry pursued the enemy.	risālōn ne dushman (ko) bhāgāyā.
The defeat was complete.	shikast kāmīl hū, ī.
The victory is ours.	fath hamārī hai.

34.—BUILDINGS.

Where is your house?	tumhārā ghar kahān hai?
Whose (thatched) house is that?	wuh kiskā banglā hai?
Whose large mansion is that?	wuh barī kothī kiskī hai?
I am going to the office.	ham daftar- <u>khāne</u> meñ jāte.
I want a residence.	ham ek makān chāhte.
Where is his shop?	uskā dukān kahān hai?
All the people are going to church now.	sab log ab girje-meñ jāte haiñ.
Take the horse to the stable.	ghorā istabal meñ lejā, o.
The bridge is broken.	pul tūt-gayā hai.
Have you seen the new college?	tum ne nayā madrasa dekhā hai?
He is now in jail.	wuh abhī jel- <u>khāne</u> meñ hai.
I am-going-to-build a house.	ham ek makān banā, eñge.

35.—PARTS OF BUILDINGS.

Come into my room.	mere kamre meñ ā, o.
He burst open the door.	us ne darwāza torkar kholā.
Fix a bolt on the window.	hurkā khirkī meñ lagā-do.
It is in the kitchen.	bāwarchī- <u>khāne</u> meñ hai.
They hid in the cellar.	we tai- <u>khāne</u> meñ chhip rahe.
Where is the water-closet?	pā, e- <u>khānā</u> kahān hai?

36.—LAND AND COUNTRY.

This land is quite level.	yih zamīn sab barābar hai.
The form of the earth is round.	dunyā ka shakl gol hai.
Have you seen the mountains?	tum ne pahārōñ (ko) dekhā hai?
Whose field is this?	yih khet kiskī hai?
There is much mud in the road.	rāste par barī kīchar hai.
This country produces much cotton.	is mulk meñ bahut rū, ī paidī hotī hai.

37.—MINERALS AND METALS.

Don't you know brass from copper?	tumheñ kyā fark pītal aur tāñbe meñ ma'ūn nahīñ?
Fire is produced by flint (and) steel.	āg chakmak fūlād se niklī.
Is this chain made of gold or silver?	sone yā rūpe se yih zanjīr banī hai?
Iron and lead are dug out of mines.	lohā aur sisā kāñsī se nikālē-jāte-haiñ.

• 38.—PUBLIC, DOMESTIC, AND SOCIAL EVENTS.

A murder has been committed this morning.	āj fajr ek <u>khūn</u> hū,ā hai.
The murderer is imprisoned.	<u>khūnī</u> kaid hū,ā hai.
The murderer is to be hung.	<u>khūnī</u> phāñsā-jāwegā.
He was born before you.	wuh tumhāre āge paidā hū,ā thā.
He died yesterday.	wuh kal margayā.
They will be married to-morrow.	un kī shādī kal hogī.
This is wonderful news.	yih 'ajīb <u>khābar</u> hai.

39.—MORALS AND RELIGION.

God is holy, just, and pure.	<u>khudā</u> mukaddas, rāstbāz, aur pāk hai.
We worship only one God.	ham-log ekhī <u>khudā</u> kā pūjā karte.
Through God's mercy, we escaped.	<u>khudā</u> kī mihrbānī se ham bach-rahe.
God made all things.	<u>khudā</u> ne sab chīzeñ banā,īñ.
We ought to fear God more than man.	ham ko chāhiye kī ādmī se <u>khudā</u> (ko) ziyāda dareñ.
Who is there without-fault?	kaun be-taksīr hai?
The heart of man is inclined to evil.	ādmī kā dil badī kī taraf ma,il hai.
Providence directs all things.	Parwardigār ke hukm se sab chīz jāī haiñ.

VOCABULARY I.

HINDUSTANI AND ENGLISH.

N.B.—o save space, when more than one form of a word occurs, the terminations only of the inflected forms are given, thus *achchhā,-e,-ī*, for *achchhā, achchhe, achchhi*.

A.

ab, now, just now, presently.
abhī, now exactly, immediately.
abtak, till now, yet, hitherto.
achchhā,-e,-ī, good, excellent.
'ādīl, just.
ādmī, a human being, man.
ā,e, pl. m. of *āyā*, came.
āg, fire, a light for pipe.
āge, before, in front, formerly.
'ainak, a pair of spectacles.
āina, looking-glass, mirror.
aisā,-e,-ī, so, like this, such.
āj, to-day.
'ajīb, wonderful, strange.
'ākīl, wise, sensible.
ānā, to come. [*ke*].
andar, within, inside (requires *andherā*, dark, blind.
andā,-e, an egg.
angāīhī, a fire-place, stove, chimney.
angrezi, (from Portuguese) English.
ā,o, come; imperative of *ānā*.
ā,oge, you will come.
āp, self; your honour; (see Gr. sec. 9.)
apnā,-e,-ī, belonging to self, own.
ārā,-e, a saw.
asbāb, goods, baggage, apparatus.
āsmān, the sky, heaven.
ātā, coming (pres. part. of *ānā*).

aur, and; more; other.

āwegā, will come, 3rd. sing. m.
āwenige, we (or they) will come.
āwenī, general tense of *ānā*.
āyā, past part. of *ānā*, to come.

B.

bāb, chapter.
bachchā,-e, young one of animal.
bach-rahe, escaped.
badī, evil, wickedness.
badlī, cloudiness.
bādshāhat, government.
bādshāh, a king.
bā,enī, the left-hand side.
bahut, much, many, very.
bāgen, reins, bridle (pl. of *bāg*).
bāgh, a garden.
bāgh, a tiger.
baghair, (adv.) without, besides, except (require *ke*).
bahāduri, bravery.
bāhir, out, outside, without.
bahin, sister.
bahut, much, many, very.
bahrā,-e,-ī, deaf.
bail, ox, bull.
baithe, sitting.
baitho, sit, imp. of *baithnā*
bājā-lāyā, performed, obeyed.
bajā,-e, sound of clock, hour.
bak-bak, prattle, chattering
bāl, hair.

bālti, a bucket.
bālū, sand.
banāyī, prepared (fem. sing.).
banā, enge, will make.
banā, o, prepare, make ready.
band, a fastening.
bandar, monkey.
bāndho, bind, fasten, shut up.
band-karo, fasten.
bandūk, musket, fowling-piece.
banī, made (fem. sing.).
baṅglā, a bungalow or thatched house.
bantā, making, makes.
bāp, father. [same as.
barābar, equal, level, alike, the
barā, -e, -i, large, great, very.
bārāh, twelve.
baras, year.
barf, snow, ice, frost, hail.
barsegā, it will rain.
bāsan, plate, dish, basin.
bāt-chit, chit-chat, conversation.
battī, a candle.
battiyāñ, plural of *battī*.
bāwarchi-khānā, cook-house.
bāwarchī, a cook.
bāzār, a market.
bechoge, you will sell.
be-taksir, without fault.
bhāgūyā, pursued, caused to flee.
bhā, ī, a brother.
bhāg-gaye, ran away.
bhālū, a bear.
bhañwar, a bee.
bhar, full, all, the whole.
bhārā, fare, hire.
bharī, filled, loaded.
bhārī, heavy.
bhaunktā, barking, barks.

bhaweñ, eyebrows (fem. pl. of *bhaun*).
bhej-do, send, (intensive verb).
bhūtar, inside, within.
bhūlo, forget, from *bhūlnā*.
bhūkhe, hungry.
bich, midst, amongst, between.
bichhaunā, bedding.
bijlī, lightning, electricity.
bij, seed.
billī, a cat.
bimārī, sickness, disease.
bīs, twenty.
bo, sow; imp. of *bonā*, to sow.
bojh, load, cargo, tonnage.
bol, speak, root of *bolnā*.
bole, may speak, spoke.
bolo, speak, imp. of *bolnā*.
boltā, -e, -ī, -in, speaking.
boyā-jātā, is sown (passive).
buddhā, old man.
bujhā, o, extinguish.
bujhā-do, extinguish (intensive).
bulāne-ko, to call (object).
bulā, o, call, imp. of *bulānā*.
burhā, aged.
burhiyā, old woman.
burā, -e, -ī, bad, wicked.
būt, (Eng.) boot, or boots.

C.

chā, (Chinese word), tea.
chābuk, whip.
chāhiye, (it) is necessary or fit.
chāhtā, -e, desiring, wishing,
 wanting, pres. of *chāhnā*.
chakmak, flint.
chālāk, active.
chale, past of *chalnā*, to go.

chale-jā, o, imper. of compound
 verb, *chale-jānā*, to go away.
chaltā, -e, going, moving.
chamakṭī, flashing, shining, glit-
 tering.
chamcha, a spoon.
chānd, the moon.
chaukī, a chair.
chār, four.
charhegā, will embark.
charhkar, having ascended.
chārpā, i, a bedstead.
chha, *chhe* or *chah*, six.
chhāpi-gāyī, was printed.
chhip, hidden.
chhokri, girl.
chhorkar, having abandoned.
chhor dī, has resigned.
chhotā, -e, -i, small, younger.
chhuri, a knife.
chilamchi, a wash-hand basin.
chillam, top part of a hookah.
chimtā, a pair of tongs.
chīnī, moist sugar.
chingāri, a spark of fire.
chirāgh, a lamp.
chirā-do, tear, split (intensive).
chiriyā, a bird.
chīro, split, chop (imperative).
chirūt, a cheroot or cigar.
chītā, -e, tiger, leopard.
chitthi, a letter, a note.
chīz, a thing.
chizon-ko, things (object).
chūhā, -e, a mouse or rat.
chūhe-dān, mouse-trap.
chumelī, the jessamine.
chup, silent.
chūza, -e, a chicken.

D.

daftar-khānā, an office.
dāhinā, -e, right-hand side.
dāk, the mail, or post.
dāk-banglā, a staging house.
dālān, a hall.
dāliyān, branches.
dām, price. [victuals.
dāna, grain, *dāna-pānī*, food,
dānā, wise, learned.
dānk, sting of any reptile, &c.
dānk-mārṇā, to sting.
dānt, tooth.
dar, root of *darnā*, to fear.
darakhṭ, a tree.
daranda, wild, rapacious.
dard, pain, affliction.
dareṇ, gen. tense of *darnā*.
dārhi, beard.
darnā, to fear.
darwāza, door, gate.
daryā, the sea, a river.
das, ten.
das-ek, about ten (idiomatic).
dastāna, a glove.
dastūrī, discount.
dattā, a cork.
daulatmand, a rich man.
daurtā, -i, running.
dekhā, seen, saw.
dekhṇā, -e, to see, to look at.
dekho, see, look; imp. of
dekhṇā.
dekhtā, -e, -i, -in, seeing.
denā, -e, to give.
deṅge, we (or you) will give.
de, oge, or *doge*, you will give.
der, late, delay, a long while.
detā, -e, -i, -in, giving.
dhakṇā, lid.

dho, wash ; root and imp. of
dhonā.

dhobī, a washerman.

dhonā, -e, to wash.

dījiye, please to give.

dikhā, -ī, showed.

dikk, teasing, trouble, annoyance.

dil, heart, mind, soul.

din, day.

dingī, a kind of boat.

dirzī, a tailor.

diyā, given.

diyasalā, -ī, a lucifer match.

diyā gayā hai, has been given.

do, imp. of *denā*, give, allow ;
also the number two.

do-chand, twofold, twice.

donā, or *dono*, both.

do-pakar, the second watch of
the day, forenoon, noon.

dūb-jāti, sinking.

dūdh, milk.

dukān, a shop.

dunyā, the world.

dūr, distance, far, remote.

durust, correct.

dushman, an enemy.

dusrā, second, other, next.

E.

ek, one, (used also for a, an.)

ekhi, one only (*hi* is added to
many words for emphasis).

F.

fāida, utility, benefit, profit.

fajr, morning ; dawn ; early.

fark, difference.

farmā, o, you may command.

farsh, carpet.

fath, victory.

fauj, army.

faujddār, a general, &c.

fihrist, index.

fūlād, steel.

G.

gadhdā, a donkey.

gaintī, a pickaxe.

galāband, a necktie, cravat, stock.

gā, o, cow.

gārī, a cart or carriage.

garm, hot, warm.

garmi, warmth, heat.

gayā, -e, -ī, gone (see Gr. s. 17).

ghar, house, home, dwelling.

gharī, watch.

gharīb, poor, quiet.

ghariyāl, clock.

ghās, grass, straw.

ghorā, -e, a horse.

ghul, noise, tumult.

ghundī, button.

gīdar, jackal.

gīlā, -e, -ī, wet.

gino, count ; imp. of *ginnā*, to
count.

girā, fell.

girjā, -e, a church.

girke, having fallen.

gol, round.

golīyān, bullets.

gorā, fair complexioned ; an Eu-
ropean.

gorā-log, Europeans.

gosht, meat, flesh.

gulāb, rose.

gum ho gayā, lost (passive).

gūngā, -e, -ī, dumb.

H.

- hai*, is (see Gr. sec. 15).
haiñ, are. (ditto).
ham, we (see Gr. sec. 8).
hamesha, always.
hamko, us (object); to us.
hamla, an attack.
ham'umr, of the same age.
har, each, every.
har-ek, every one.
hāth, hand, possession.
hawā, air, wind.
hawā-khānā, -e, to take exercise
 (lit. 'to eat the air').
hawāla, -e, charge, custody.
hāzir, present.
hāzirī, breakfast.
hīlābāz, cunning.
hīran, a deer.
hisāb, account, bill, invoice.
ho, are, may be, be; root of *honā*.
hogā, -ē, -ī, will be.
honā, -e, to be.
hotā, -e, -ī, being.
hū, ā, -e, -ī, become, happened,
 passed away; past of *honā*.
hukm, order, command.
hūñ, am (see Gr. Sec. 15).
hundī, a cheque, draft, money
 order.
hurkā, a bolt.
hushyār, careful, attentive.

I.

- idhar*, here, hither, this way.
in, these (see Gr. sec. 10).
in'am, a present, gift, reward.
irāda, desire, plan, intention.
is, this (see Gr. sec. 10).
iskā, its, of it, of this.

isko, to this, for this, this (ob-
 ject).

istabal, stable.

itnā, -e, -ī, this much so much.

J.

- jab*, when.
jā, egā, will go, (3rd. pers. sing.)
jā, enge or *jāwenge*, will go;
 (first or third pers. plur.)
jagah, place, room, stead.
jagā, o, awaken, arouse.
jahāz, a ship.
jahāz-wāle, sailors.
jalā-do, light, (intensive).
jalāne-ko, to light, (object).
jalā, o, light; imp. of *jalānā*.
jalānā, to light, (from *jalnā*, to
 burn, see Gr. sec. 18).
jalāyī, lit; past. fem. of *jalānā*.
jaldī, quickly, early, haste.
jama', collection, total.
jānā, to go.
jāne-ke, intention of going.
jāntā, -e, know, knowing, think.
jānuar, animal.
jā, o, go; imp. of *jānā*.
jā, oge, you will go.
jārī, proceeding, current.
jātā, -e, going, goes, go.
jawāb, an answer.
jawān, young, young man.
jel-khānā, (from Eng.), jail.
jhāro, sweep, brush.
jhīl, a swamp, a lake.
jhūth, a lie.
jigar, liver, heart, mind.
jo, if; he; who, which, what.
 that. (See Gr. sec. 12).
jo-kuchh, whatever.

jorā, a pair, a suit, a set.

jorū, wife.

jūtiyān, shoes.

K.

kā, of, (see Gr. sec. 5).

kab, when?

kabūl, consent, approbation.

kāfi, (from Eng.), coffee.

kāghaz, paper.

kahān, where?

kahte, saying, speaking, calling.

kaho, say, speak, tell.

kaid, imprisoned.

kainchi, pair of scissors.

kaisā, -e, -ī, how, what sort?

kal, to-morrow, or yesterday.

kālā, -e, -ī, black.

kalam, pen, paint-brush.

kalam-tarāsh, a penknife.

kālā-pānī, the sea.

kālā-sā, blackish.

kālīcha, hearth rug.

kām, work, business, affair, use.

kam, less, little, deficient.

kāmīl, complete, perfect.

kamīz, a shirt.

kamrā, -e, a room.

kanghī, a comb.

kaun-se, what like?

kānsī, a mine.

kāntā, a fork.

kaprā, -e, cloth, clothes.

kapron-se, with clothes.

kar-do, make; (intensive).

kareñ, gen. tense of *karnā*.

karkē, having made, or done.

karnā, -e, to make, to do, (see Gr.

sec. 14, table of irreg. verbs).

karo, make, do; imp. of *karna*.

kartū, -e, -ī, making, doing, does.

karūngā, I will make, or do.

karz, loan.

kasam, an oath.

kasūr, fault.

kāto, cut (imp. of *kātnā*).

kaulā, boiling. [Gr. s. 13].

kaun, who? which? what? (see

ke, of; inflection of *kā*).

ke-liye, for, on account of.

ke-pās, near, in the possession of.

ke-wāste, for, on account of.

ketnā, -e, -ī, how much, or many?

khābar, news.

khābardār, careful, watchful.

khāchchar, a mule.

khā-chuke, finished eating, (see Gr. sec 19.)

khāki, brown, dusty.

khālī, empty, vacant, merely.

khānā, -ē, to eat; dinner; food.

khār, a thorn.

khārā, erect, standing up.

khargosh, a hare or rabbit.

khārīdnā, to purchase.

khārī-hū, -ī, was established.

khītāb, rank, title.

khatt, a letter.

khattā, sour, acid.

khāyā, eaten, bitten; past of *khānā*.

khāyī-gayī, eaten, (passive).

khēt, a field.

khīrkī, a window. [thought.

khīyāl, imagination, fancy,

khod-dālo, dig up, (intensive).

kholā, open, opened.

kholo, open; imp. of *kholnā*.

khūb, fine, quite, good, well.

khūb-sūrat, handsome.

khudā kasam, lit. 'God oath,' an idiom for 'I swear by God.'

khudā, God.

khulegā, will loosen, will sail.

khūn, a murder, blood.

khūnī, a murderer.

khushī, joy, delight, pleasure.

khushkī, by land.

ki, (conj.) that, so that, when, saying, or, thus.

kī, (postpos), of; (verb), past partic. of *karnā*.

kīchar, mud.

kīdhar, where? whither?

kījiye, please to make, or do (see Gr. sec. 14, art. 9).

kīl'e, a fort, (inflection of *kīl'a*.)

kīmat, price.

kinārā-e, shore, edge.

kīrā-e, an insect.

kīrāyā-e, hire, hiring.

kīrich, straight sword.

kis, whom? which? what? (inflection of interrog. pronouns).

kishtī, a kind of boat.

kis-wāste, what for? why?

kiskā-e-i, whose?

kism, kind, sort, species.

kissā-e, a story, narrative.

kīlāb, a book.

kītnā-e-i, how much, or many?

kīyā, made, done; past of *karnā*.

ko, to, for (often used to mark the object, see Gr. sec. 16.)

ko, elā, charcoal. [sec. 11].

ko, ī, any, some one, (see Gr.

kothī, mansion, large building.

kūch, departure, march.

kūchh, any, some, something, a little (see Gr. sec. 11).

kūchh-nahīn, nothing.

kufal, lock.

kulhārī, an axe.

kūlī, a porter or labourer.

kūliōn ko, porters, (object).

kurtī, a coat, jacket, &c.

kuttā-e, dog.

kutti, a bitch, (fem. of *kuttā*).

kutub-khānā, a library.

kyā, what?

kyūn, why? how? wherefore?

L.

labāda-e, a wrapper, cloak, or great coat.

lafz, word.

lagā-do, fix (intensive.)

lagā,o, fix, apply, place, put; imp. of *lagūnā*, derived from *lagnā* (see Gr. sec. 18).

lagāte, wearing.

lag-jā,e, may catch or touch.

lagte, fixing, attaching, beginning, touching; pres. part. of *lagnā* (see Gr. sec. 16).

lakrī, wood, stick.

lāl, red.

langar, an anchor.

lā,o, bring (imp. of *lānā*).

lā,oge, you will bring.

larā,ī, war, battle, quarrel.

larakpan, childhood.

lashkar, an army.

lāthī, a staff, walking stick.

laut, returning.

lāyā, brought (past of *lānā*).

le-bhāgā, ran away with.

le-jā,o, take away.

lekar, having taken.

le,oge, you will take.

lenā, -e, to take, receive, hold.

likhā, -i, written.

likhnā, -e, to write.

līl, blue.

liyā, took, taken.

liye, see *ke liye*.

lo, take; imp. of *lenā*.

log, people.

logon, people; inflec. plur. of

log (see Gr. secs. 8 and 16).

lohā, iron.

lūt, plunder.

lūt-kiyā, plundered.

M.

mā, mother.

mā-bāp, parents.

machhlī, fish.

machchhar, mosquito.

madrasa, a college.

māhādeo, the great God.

māhīnā, -e, a month; monthly

māhsūl, tax, postage. [pay.

ma,il, inclined towards.

maīlā, dirty.

main, I. (See Gr. sec. 8.)

makān, a residence, a place.

makkhan, butter.

makkhiyān, flies.

malā,ī, cream.

mālī, a gardener.

mālīk, king, master.

malika, queen, princess. [dent.

ma'lām, known, apparent, evi-

mangā,o, send for, call for.

māngtā, -e, demanding, asking.

mangwāyā, asked for, requested.

mārā, struck, killed.

marammat, mending, repairing.

margayā, -e, -i, dead, died.

markaz, the centre.

māro, strike, kill, shoot.

mārtā, -e, -i, striking, killing.

masahri, bed-curtains.

masal, proverb, fable.

mashhūr, well-known.

mastūl, a mast.

mat, don't (negative used with imperatives.)

maukūf, settled, finished.

mausim, season.

mazbūt, strong.

mekh, a nail.

mekhī, adulterated, counterfeit.

men, in, amongst.

men-se, from amongst.

merā, -e, -i, my, mine.

mere-pās, in my possession.

(See Gr. sec. 20).

mewā, fruit.

mez, a table.

mīhrbānī, kindness, mercy.

mīlā-do, unite, mix (intensive.)

mīltī, finding, meeting, agreeing.

mol-liyā, bought.

mol-lo, buy.

motā, coarse, thick, fat.

mū'āf, forgiven, excused.

mujhe, me, to me.

mukābilā, -e, confronting.

mukaddas, holy.

mulakāt, interview.

mulk, a country, kingdom.

munh or *mūnh*, mouth, face, countenance.

murabbā, jam, preserves.

murghābiyān, waterfowls.

murghī, a hen.

musāfir, passenger, traveller.

N.

na, no, not, nay.
nahin, no, not, nay.
nā,ī, new, fem. of *nāyā*.
nāj, corn.
nakā, cash, ready money.
nām, name.
nam-nāk, damp.
namūna, a pattern, example.
naram, soft, tender.
natkhat, naughty.
naukar, a servant.
naukri, service, duty.
nāyā, new, fresh, young.
nazdik, near, close to, almost.
ne, by. (See Gr. sec. 16.)
niche, below, underneath.
nikāldo, take off.
nikāle jāte haiñ, are got out.
niklī, brought out.
niklo, come out.
nishān, a flag.
nocho, pluck, tear, claw.

P.

pahār, hill, mountain, rock.
pahāron-ko, mountains. (object.)
pahle, first, before.
paidā, produced, born.
paidal, on foot, infantry.
paisā, a pice. (See Note, p. 48).
pāk, pure.
pakā,ō, cook; imp. of *pakānā*
 (See Gr. sec. 18.)
pakarka, having laid hold of,
 conj. partic. of *pakarnā*, to
 catch, &c. (see Gr. sec. 14,
 art. 6).
pakaro, or *pakro*, seize, catch.
pakki, ripe, perfect, cooked.

paktā-jātā, ripening.
pāl, a sail.
pālki, a palanquin.
pālki-gāri, a kind of carriage.
paltan, (from English 'batta-
 lion'), regiment.
pānch, or *pān*, five.
pāni, water, rain.
panir, cheese.
pān-sau, five hundred. [sers.
pantlūn, (from French), trou-
par, on, at, upon. [fall].
parā, fell, (past of *parnā*, to
parhā-ī, read. (past of *parhnā*).
parhen, gen. tense of *parhnā*.
parhnā-e, to read.
parhtā-e, reading, reads.
partā, falling, falls.
parwā, care, fear, anxiety.
parwardigūr, Providence, God
 the Cherisher.
pās, near, in possession of. (See
 Gr. secs. 5 and 20.)
pasand, choice, approbation.
pāte, receiving, finding.
pechon-se, with screws.
per, a tree.
peshāni, forehead.
phānsā jāvegā, will be hung.
 (passive, see Gr. sec. 17).
phā,orā, spade.
pharchhā, fair weather.
phat-gayā, burst, broken.
phir, again, afterwards.
phiro, turn, return.
phiroge, you will return.
phūl, a flower.
phūlegā, will blossom.
phūlon-ko, flowers. (object.)
pi,oge, you will drink.

pinā,-e, to drink or smoke.
pinjā,-e, a cage.
pirich, a saucer.
pital, brass.
pīte, drinking, smoking.
pīth, back of body.
piyā, drank, drunk.
piyālā, a cup.
piyāsā,-e, thirsty.
pūchhā,-e, asking, asks.
pūjā, worship.
pukārke, bawled, cried out, aloud
 (conj. partic. of *pukārṇā*, to
 call aloud, &c.)
pul, a bridge.

R.

rahā,-e, remained.
rahen, gen. tense of *rahnā*.
rako, imp. of *rahnā*.
rahnā,-e, to remain, to reside.
rahne-do, leave alone.
rahtā,-e, remaining, residing.
rakhā, placed, put, kept, engaged
 (as a servant).
rakh-do, put down. (intensive.)
rakhe, placed, may place.
rakhen, gen. tense of *rakhnā*.
rakh-kar, having placed.
rakho, imp. of *rakhnā*.
rakhnā,-e, to place, to put, to
 have, to keep, to possess, &c.
Rām, a name of *Vishnū*, one of
 the Hindū deities. (P. 39).
rang, colour, paint.
rangānā,-e, to colour, to paint.
rangāwenge, will paint.
rassa, a cable.
rastā,-e, a road.
rāstbāz, just.

rāt, night.
rāt ko, at night.
renktā, braying.
rikābon-ko, stirrups. (object.)
risāla, a troop of horse, cavalry.
risāloni-ne, see *risāla*.
rishṭa,-e, a relation, sect.
roti, bread, a loaf.
roz, day.
rūi, cotton.
rukḥānī, a chisel.
rūmāl, a handkerchief.
rupaiyā,-e, a rupee, money.
rūpā,-e, silver.
rupaiyon-ko, rupees. (object.)

S.

sā, se, si, like. (See Gr. sec. 7.)
sab, all, every, the whole.
sabab, cause, reason, motive.
sab par, at all.
sabr, patience.
sābun, soap.
sabz, green.
sach, true, truth, indeed.
sāf, clean, clear, calm.
safar, journey, voyage.
safha,-e, a page of a book.
sāhib, lord, master, sir, gentleman,
 any European, Mr., or Esq.
saikrā, per cent.
sa, is, groom.
sair, a walk, perambulation.
sakte, can. (See Gr sec. 19.)
salāh, advice.
salām, salutation, compliments.
salāmat, safe, safety, safely.
salis, easy, simple.
samajhtā,-e, understanding, com-

prehending. (present participle of *samaḥnā*).
sāmp, a snake.
samundar, the sea.
śāichā, a mould.
saudāgar, merchant, trader.
sandūk, a box.
sardār, chief, captain (of ship).
sarkār, government, chief.
sārhe, a half added.
sastā, cheap.
sāth, along with, in company with.
sau, a hundred.
sawār-honā, -e, to ride, to embark.
sawārī, adj. riding.
sāya, -e, shade.
se, from, with, than. (See Gr. sec. 7) like (see *sā*).
senko, toast. (imperative.)
shādī, pleasure, marriage.
shahr, a city.
shāhzāda, prince.
shāhzādī, princess.
shakl, form, shape, features.
shama'dān, candlestick.
sharāb, wine, spirituous liquor.
shikār, game, hunting.
shikārī, a hunter.
shikast, defeat.
sher, a lion, a tiger.
shishā, -e, a bottle, glass.
shor, noise.
śidhe, straight, fair.
śikhte, learning, learns.
silpat (from English), slipper.
śipāhī, a sepoy, or native soldier.
sir, head.
sir, a seer. (See note, p. 48).
śisā, -e, lead (the metal).
siyo, sew. (imperative.)

so, that same. (See Gr. sec. 12.)
sonā, -e, gold.
subh-ko, in the morning.
sūd, interest.
sufed, white.
sūī, a needle.
sūnghnā, -e, to smell.
sunī, heard.
sunō, hear, listen.
suntū, -e, hears, hearing.
suvāl, a question.
suvāl-jawāb, a dialogue.

T.

taiyār, ready.
tak, up to.
takht, a throne.
takhtū, a board.
takhtī, a shelf.
talab, pay, wages; demand.
talāsh, search, investigation.
tamākū (from Eng.), tobacco.
tānbā, -e, copper.
tarah, manner.
tarāzū, a pair of scales.
tārī, by water.
tarke, in the early morning.
tarpan-tel, turpentine.
taswīr, a picture.
tāza, -e, fresh.
tattū, pony.
tel, oil.
terā, -e, -ī, thy, thine, your.
tez, swift, sharp.
thahrā, settled, fixed.
thak-gaye, tired.
thandā, cold, cool.
thā or *thī*, was. (See Gr. sec. 15).
thik, correct, accurate, exact.
thorā, -e, -ī, a little, a few.

the, or *thiā*, were. (See Gr. s. 15).
tiklī, a wafer.
tikat (Eng. 'ticket'), a label ;
 postage stamp ; visiting card.
tin, three. [sec. 20].
tin-tin, three each. (See Gr.)
titar, a partridge.
to, then (correlative).
tokrā-e, a basket.
tol, weight.
top, a cannon.
topī, a hat or cap.
top-khānā, artillery-park.
tor-kar, having broken.
totā, parrot.
tum, you.
tufān, a typhoon, a storm.
tukrā, or *tokrā-e*, a piece.
tumhārā-e-i, your, yours, of you.
tumhen, you (object).
tum-ko, you (object) ; to you.
tum-ne, by you.
tum-se, with you, from you, than
tūt-gayā, broken. [you, by you.]

U.

ubālo, boil (imperative).
udhar, there, thither.
ummedwār, hopeful, expectant.
'umr, age, lifetime.
un, they, them, those (inflection
 of *we*. See Gr. sec. 8).
unhen, them.
unhon-ko, them (object) ; to
ūpar, up, over, above. [them].
us, that (inflection of *wuh*).
use, him, her, it (object).
us-kā-ke-kī, his, hers, its.
us ke pās, in his possession.

us-ko, to it, to him, him, ner.
us-par, on him, her, or it.
us-se, from or with him, her, it.
uthā, risen. (*uthnā*, to rise.)
uthā-o, raise. (*uthānā*, to raise.)
utro, descend, alight.
utroge, you will alight.

W.

wa'da, a promise, vow, bargain.
wahān, there. [that, such].
waisā, in that manner, so, like
wakt, time.
wālā-e-i, a termination added
 to infinitives, (See Gr. sec. 14).
 to express agency ; or to nouns
 to denote possession.
wāste, for, on account of, for the
 purpose of, because of, for the
 sake of.
watan, native country.
we, they ; pl. of *wuh*.
wilāyat, Europe, any foreign
wuh, he, she, it, that. [country.]

Y.

yā, or, either.
yahān, here, in this place.
ye, these. }
yih, this. } (See Gr. sec. 10).

Z.

zakhmī, wounded.
zamīn, soil, earth, ground, coun-
zang, rust. [try, the earth].
zanjūr, a chain.
zard, yellow.
zarra, a little.
zarūr, necessary, requisite.

ENGLISH AND HINDUSTANI.

A.

१, an, *ek* (literally, one).
 १ble, to be, *saknā*.
 above, *ūpar*, or *ke-ūpar*.
 absent, *ghair-hāzīr*. *ghā,ib*.
 abundant, *bahut*.
 abuse (noun), *gālī*.
 abuse, to, *gālī-denā*.
 account (money), *hisāb*.
 account (reason), *sabab*.
 advertisement, *ishtihār*.
 after, *pichhe*.
 afternoon, *do pahar ke ba'd*.
 afterwards, *ba'd*.
 again, *phir*.
 age, *'umr*.
 air, *hawa*.
 always, *hamesha*.
 and, *aur*.
 angel, *firishta*.
 angry, *khasā*.
 annoyance, *dikk, taklīf*.
 answer, *jawāb*.
 any, *ko,ī*.
 April, *Baisākh*.
 arm (of body), *bāzū*.
 army, *lashkar, fauj*.
 arsenal, *silāh-khānā*.
 artillery, *top-khānā*.
 as, *aisā, jaisā*.
 ashes, *rākh*.
 ask, to, *pūchhnā*.
 ass, *gadhā*.
 assistance, *madad*.
 at, *men, par*.
 attack, *hamla*.

August (month), *Bhādu*.
 awake, to, *jāgnā*.
 awaken another, to, *jagānā*.

B.

bad, *kharāb*.
 back (of body), *pīth*.
 baggage, *asbāb*.
 baker, *rōti-wālā*.
 ball (of small arms), *golā*.
 ball (of cannon), *golā*.
 bank, *bank-ghar*.
 barber, *nāpī*.
 barrack, *bārak*.
 bayonet, *sangīn*.
 be, to, *honā*.
 beard, *dārhi*.
 beat, to, *mārnā*.
 beef, *gā, e-kā-gosht*.
 beggar, *fakir*.
 begin to, *shuru'-karnā*.
 bell, *ghantā*.
 belly, *pet*.
 bill (account), *hisāb*.
 birth, *paidā, ish*.
 black, *kālā*.
 blacksmith, *lohār*.
 blind, *andhā*.
 blood, *khūn*.
 blow (a hurt), *choṭ*.
 blue, *nīlā, līl*.
 body, *badan*.
 bone, *haddī*.
 book, *kitāb*.
 boot or boots, *būt*.
 booty, *lūt*.

box (small tin), *dibya*.
 box (chest), *sandūk*.
 boy, *chhokrā*, *larkā*.
 bread, *rotī*.
 breadth, *chaurā*, *i*.
 breakfast, *hāziri*.
 breast, *chhātī*.
 breast-plate, *chaprās*.
 bricklayer, *rāj-mistār*.
 bridge, *pul*.
 bridle, *lagām*.
 broker, *dallāl*.
 brook, *nālā*.
 brother, *bhāi*.
 bucket, *bālṭī*.
 bullet, *golī*.
 bullet-mould, *golī kā sūnchā*.
 but, *lekin*, *par*.
 butcher, *gosht-wālā*.
 butter, *makkhan*.
 button, *ghundī*.

C.

camp, *derā*.
 canal, *nahr*.
 cannon, *top*.
 cantonments, *chhauṇī*.
 cap (dress or percussion), *topī*.
 captain, *kaptān-sāhib*.
 carbine, *karābīn*.
 care, *khabardārī*.
 careful, *hushiyār*, *khabardār*.
 careless, *ghāfil*.
 carelessness, *ghaflat*.
 carpenter, *barhāi*.
 carriage, *gārī*.
 cart (bullock), *hākrī*.
 cartridge (blank), *khālī totā*.
 cartridge (ball), *golīdār totā*.
 cask, *pipā*.

catch, to, *pakarnā*.
 cavalry, *risāla*.
 centre (of troops), *santar*.
 centre (the middle), *markas*.
 chaff, *bhūsi*.
 charcoal, *ko,elā*.
 cheap, *sastā*, *arzān*.
 cheese, *panīr*.
 church (Christian), *giryā*.
 cinnamon, *dārchini*.
 city, *shahr*.
 clay, *mittī*.
 clock, *ghariyāl*.
 cloth, or clothes, *kaprī*.
 cloth-seller, *kaprā-uāl*.
 cloud, *bādal*.
 cloudiness, *badlī*.
 coast, *kinārā*.
 coat, *kurtī*.
 cobbler, *mochī*, *chumār*.
 cock (fowl), *murghā*.
 cock (of gun), *ghorā*.
 coffee, *kahwa*, *kāfi*.
 cold (illness), *zūkām*.
 cold (weather), *sardī*.
 cold, (adj.) *thandā*.
 collect, to, *jama'-karnā*.
 colour, *rang*.
 colonel, *karnal-sāhib*.
 come, to, *ānā*.
 comet, *dum kā tārā*.
 contented, *rāzī*.
 company (of soldiers), *kampanā*.
 company (a party), *majlis*.
 cook, *bāwarchī*.
 copper, *tāmbā*.
 cord, *rassī*.
 corporal (native), *nā,ik*.
 country (a), *mulk*.
 country (not town), *musalsal*.

court-martial, *kort-mārshal*.
 cow, *gā, o*.
 cream, *malā, i*.
 Creator (the), *khālik*.
 crime, *taksir*.
 crooked, *terhī*.
 curds, *chhenā*.

D.

damp, *gilā, nam-nāk*.
 dance, a, *nāch*.
 dance, to, *nāchnā*.
 darkness, *andherā*.
 date (fruit), *chhuhārā*.
 daughter, *betī*.
 day, *din, roz*.
 day before yesterday }
 day after to-morrow. } *parsonā*.
 daybreak, *tarkā*.
 dead, adj. *mū, ā-hū, ā*.
 deaf, *bahrā*.
 dear (not cheap), *mahangā, girān*.
 dear (beloved), *piyārā*.
 death, *maut*.
 debt, *karz*.
 debtor, *karzdār*.
 December, *Pūs*.
 deck (of ship), *takhtā*.
 deep, *gahrā*.
 defeat, *shikast*.
 delicate, *komal*.
 demon, *bhūt*.
 depth, *gahrā, i*.
 desert, a, *sahrā, jangal, maidān*.
 desire, to, *chāhnā*.
 devil, *shaitān*.
 dew, *os, shabnam*.
 difference, *farak*.
 diamond, *hirā, almās*.
 die, to, *marnā*.

difficult, *mushtkil*.
 dig, to, *khodnā*.
 dinner, *khānā*.
 dirt, *mail, khāk*.
 dirty, *mailā*.
 dish, *bāsan, bartan*.
 distance, *dūr*.
 do, to, *karnā*.
 doctor (native), *hakim, tabīb*.
 doctor (European), *daktar-sāhib*.
 dog, *kuttā*.
 double (adj.), *duhrā*.
 double (to run), *daurnā*.
 drain, a, *morī*.
 draw, to, *khainchnā*.
 drawers (dress), *pā, e-jāmā*.
 drawers (chest of), *almairā*.
 drawing, a, *tasvīr*.
 drill (military), *dril, kawā'id*.
 drink, to, *pīnā*.
 drop, a, *katrā*.
 druggist, *pansārī*.
 drum, *tambūr, bājā*.
 drunkard, *matwālā*.
 dry (adj.), *sūkhā, khushk*.
 duck, *batak*.
 dumb, *gūngā*.
 dwelling-house, *makān*.
 dyer, a, *rang-wālā, rang-rez*.

E.

each, every, *har-ek, fī*.
 ear, *kān*.
 earth, the, *jahān, dunyā*.
 earth (soil), *zamīn, mattī*.
 east, *pūrab*.
 easy, *salīs*.
 eat, to, *khānā*.
 eclipse, *gahan*.
 edge (of a tool), *dhēr*.

edge (the margin), *kinārā*.
 education, *ta'lim*.
 egg, *andā*.
 eight, *āth*.
 eighteen, *athārāh*.
 eighty, *assi*.
 elbow, *kahnī*.
 elephant, *hāthī* (m.), *hathnī* (f.)
 eleven, *igārāh*.
 empire, *mulk*.
 employment, *kām*, *naukrī*.
 empty, *khālā*.
 end, *tamām*, *intihā*.
 enemy, *dushman*.
 engine, *kal*.
 England, *Ingland*, *Inglistān*.
 enlist, to, *bharti-karnā*.^{*}
 enough, *bas*.
 equal, even, *barābar*.
 Europe, *Wilāyat*.
 European, *Wilāyatī*.
 evening, *sānjh*, *shām*.
 examination, *imtihān*.
 excellent, *khūb*.
 expense, *kharch*.
 extraordinary, (wonderful) 'ajīb.
 eye, or eyes, *ānkh*.
 eyebrows, *bhāwenī*.

F.

face, *chihra*, *munh*.
 fact, *sach*.
 false, *jhūthā*.
 fall, to, *girnā*, *parnā*.
 fall down, *gir-parnā*.
 farmer, *tamindār*.
 farrier, *na'l-band*.
 fat (noun), *charbī*.
 fat (adj.), *motā*.

fate, *kism*.
 father, *bāp*, *pitā*.
 fault, *kasūr*, *taksir*.
 February, *Phāgun*.
 fear, *dar*.
 fever, *tap*.
 few, *thorā*.
 field, *khet*.
 fifty, *pachās*.
 fifteen, *pandrah*.
 fig, *anjir*.
 fight, to, *larnā*.
 finger, *uṅglī*.
 fire (noun), *āg*.
 fire a gun, to, *chhornā*.
 fire (to catch), *āg-lagnā*.
 fire (to set on), *āg-lagūnā*.
 firewood, *lakrī*.
 first, *pahlā*.
 fish, *machhī*.
 fish-seller, *machchī-wālā*.
 fist, *mutthī*, *mukki*.
 five, *pānch*.
 flame, *shū'lā*.
 flash (noun), *chamak*.
 flash (verb), *chamaknā*.
 flea, *pissū*.
 flesh, *gosht*.
 flour, *ātā*, *maidā*, *sūfī*.
 flower, *phūl*.
 fly, a, *makkhī*.
 fog, *kuhāsā*, *bukhār*.
 food, *khānā*.
 fool, *bewukūf*, *behush*, *gadhdā*.
 foot, *pānw*; feet, *pā, on*.
 forage, *rasad*.
 force, *zabardastī*.
 forehead, *peshānī*, *māthā*.
 forget, to, *bhūlnā*.

* Literally, to make a filling or completion.

fork, *kāntā*.
 form (shape), *daul, sūrat, shakl*.
 fort, *kil'a, garhi*.
 fortnight, *do-hafta*.
 forty, *chālīs*.
 four, *chār*.
 fourteen, *chaudaḥ*.
 fowl, *murghī*.
 fox, *lomrī*.
 Friday, *juma'*.
 friend, *dost, yār*.
 frog, *mendak* (m.), *mendkī* (f.)
 frost, *barf*.
 fruit, *mewā, phal*.
 full, *pūrā, bhārā*.
 fun, *thatthā*.
 furlough, *chhutti*.

G.

gale, *āndhī, tūfān*.
 game (animals), *shikār*.
 game (play), *khel*.
 gaol, *kaid khānā*.
 garden (large), *bāgh*.
 garden (small), *bāghicha*.
 gardener, *mālī*.
 get, to, *pānā*.
 gift, *bakhshish*.
 ginger, *adrak*.
 girdle (waistband), *kamarband*.
 girl, *larkī, chhokri*.
 girth (for saddle), *taṅg*.
 give, to, *denā*.
 give away, to, *de-denā*.
 glass, *shishā, āīnā*.
 glove, *dastānā*.
 go, to, *jānā*.
 goat, *bakrā* (m.), *bakrī* (f.).
 God (by Musalmans), *allāh*.
 God (by Hindūs), *khudā*.

god, { Hindū } *de, otā*.
 goddess, { deities. } *debtī*.
 gold, *sonā*.
 goldsmith, *sunār*.
 good, *achchhā*.
 goose, *hāns*.
 gram (a kind of pea, used for feeding cattle, horses, &c.), *chanā*
 grandfather, *dādā*.
 grandmother, *dādī*.
 grape, *angūr*.
 grass, *ghās*.
 grasshopper, *tiddī*.
 great, *barā*.
 green, *harā, sabz*.
 grocer, *baniyā*.
 grog, *sharāb*.
 groom, *sā, is*.
 ground (land), *zamīn*.
 ground (soil), *mittī*.
 guard (military), *gāt, chaukī*.
 guide (a), *harkārū*.
 gun (musket, &c.), *bandūk*.
 gun (cannon), *tūp*.
 gun-fire (time), *top-dagī*.
 gunpowder, *barūt*.

H.

hail, *olā*.
 hair, *bāl*. [thus 3½, *sūrhe tim*.
 half, *ādhā*; a half added, *sārhe*,
 hand, or hands, *hāth*.
 handkerchief, *rūmāl*.
 harbour, a, *bandar*.
 hare, *khargosh*.
 hat, *topī*.
 have, to, *rakhnā* (see page 37).
 hawker, 'box'-wālā,
 he, *wuh*.
 head, *sir*.

health, *salāmat*.
 hear, to, *sunna*.
 heart, *dil*.
 heat, *garmī*.
 heaven, *bihisht*.
 heavy, *bhārī*.
 heel, *erī*.
 height, *ūchāḥ*, I.
 heir, *wāris*.
 hell, *jahannam*.
 high, *ūchāḥ*, *buland*.
 highway, *sarak*.
 hill, *pahār*.
 hit, to, *mārna*.
 hog, *sā, ar*.
 horn, *sing*.
 horse, *ghorā*.
 horseman, *sawār*.
 horse-shoe, *na'l*.
 hospital (military), *āspitāl*.
 hospital (generally), *dawā-khānā*.
 hour, *ghantā, ghari*.
 house, or home, *ghar*.
 house (thatched), *banglā*.
 house (mansion), *kothī*.
 how? *kaisā, kis-tarah?*
 hundred, *sau, sai*; a hundred
 thousand, *lākh*.
 hunter (man), *shikārī*.
 husband, *khasam*.
 hyena, *lakar-baghā*.

I.

I, *main* (see page 19).
 ice, *barf*.
 idea, *khiyāl, gumān*.
 idleness, *sustī*.
 idol, *but*.
 idolater, *but-parast*.
 if, *agar, jo, ki*.

ignorance, *naānī*.
 ill (sick), *dimār*.
 immediately, *abhi*.
 impudence, *be-adabī*.
 impudent, *be-adab, gustākh*.
 in, inside, *mein, andar, bhitar*.
 indeed, *sach, albatā*.
 indigo, *nīl*.
 industrious, *mihnatī*.
 infantry, *paidal*.
 infancy, *bach-pan*.
 infant, *bachcha*.
 infidel, *kāfir* (same as Caffre).
 inform, to, *jatānā*.
 information, *khabar*.
 ink, *siyāhi*.
 inkstand, *dawāt*.
 innocent, *be-gunāh*.
 inquire, to, *pūchhnā*.
 inquiry, *talūsh*.
 insect, *kirā*.
 inspection, *mulāhizā*.
 intellect, *hosh, 'akl*.
 intelligent, *hoshiyār*.
 intend, to, *irāda-karnā*.
 intoxication, *mastī*.
 iron, *lohā*.
 is, *hai* (see page 28).
 island, *tāpū, jazira*.
 issue, to, *nikalnā, nikālānā*.
 it *wuh* (see page 19).
 ivory, *hāthī-dānt*.

J.

jail, *kaid khānā*.
 jam, *murabba*.
 January, *Māgh*.
 jewel, *jauhar*.
 join, to, *jornā, milānā*.
 journey, *safar*.

joy, *khushī*.
 judge (English), *jāy-sāhib*.
 — (native), *kāzī*.
 juice, 'arak.
 July, *Sāwan*.
 jump, to, *kūdnā*.
 June, *Asārkh*.
 justice, *insāf*.

K.

keep, to, *rakhnā*.
 kettle, *degcha*, *ketlī*.
 key, *chābī*, *kunjī*.
 kick, to, *lāt-mārnā*.
 kill, to, *mār-dālnā*.
 kind (sort), *kism*, *rakam*.
 kindness, *mīhrbānī*.
 king, *bādshāh*, *rājā*.
 kiss, to, *chūmnā*.
 kiss, a, *bosā*, *chūmā*.
 kitchen, *bāwarchī-khānā*.
 knave, *daghābāz*.
 knee, *ghutnā*.
 knife, *chhūrī*.
 know, to, *jānnā*.
 knowledge (learning), 'ilm.

L.

labour, *mīhnat*.
 lady (European), *mem-sāhib*.
 lady (native), *bībī*.
 lake, a, *jhīl*.
 lamb, *halwān*.
 lame, *langrā*.
 lamp, *chirāgh*.
 land (earth), *zamīn*.
 language, *bāt*, *zabān*.
 large, *barā*.
 last, *picchlā*.
 last night, *ga,t-rāt*.

lay down, to, *rakhnā*.
 lead (metal), *usā*.
 leaf (of a tree), *pattā*.
 leaf (of a book), *warak*.
 lean (not fat), *dublā*.
 leather, *chamrā*.
 leg, *tāng*.
 leech, *jonk*.
 liar, *jhūthā*.
 lie, a, *jhūth*.
 lie down, to, *letnā*.
 light (noun), *nūr*, *roshan*.
 light (not heavy), *halkā*.
 lightning, *bijlī*.
 lime (for mortar), *chūnā*.
 lip, or lips, *honkh*.
 liver, the, *jigar*, *kalejā*.
 loaf, *rotī*.
 look, to, *dekhnā*.
 loose (not tight), *dhilā*.
 loss, *nuksān*.
 lunch, *tiffin*.

M.

mad, *diwānā*.
 magazine (military), *magzīn*.
 make, to, *banānā*.
 man, *ādmi*.
 mango (fruit), *ām*.
 manner, *tarāh*.
 many, *bahut*.
 March (month), *Chait*.
 march, *kūch*.
 mark, a, *nishān*.
 market, *bazār*.
 marriage, *shādī*, *byāh*.
 master (owner), *mālik*.
 — (teacher), *ustād*.
 May (month), *Jeth*.
 me, *mujhe*. (plural generally
 used instead, see page 19).

meaning, *ma'nī*.
 meat, *gosht*.
 medicine, *dawā*.
 meet, to, *milnā*.
 merchant, *saudāgar*.
 midnight, *adhī rāt*.
 milk, *dūdḥ*.
 milkman, *dudh-wālā*.
 mill, *chakkī*.
 mix, to, *milānā*.
 minute, a, *laimīhā*.
 moist, *gilā*.
 moment, *dam*.
 Monday, *Pir*.
 money-dealer, *sarrāf*.
 month, *mahinā*.
 moon, *chānd*.
 ——— new, *mayā chānd*.
 ——— full, *pūrā chānd*.
 moonshine, *chāndnī*.
 morning, *fajr*.
 mother, *mā*.
 mount, to, *charhnā*.
 mountain, *pahār*.
 moustache, *mūchh*.
 mouth, *munh*.
 move, to, *chalnā, chalānā*.
 mustard, *rā,ī*.
 mutton, *bher kū gosht*.
 mutiny, *dangā*.
 my, *merā (mere, merī)*.

N.

nail (of body), *nākhun*.
 nail (of iron), *mekhā*.
 naked, *naṅgā*.
 name, *nām*.
 narrow, *tang*.
 necessary, *zarūr*.
 neck, *galā, gardan*.

neck-tie, *galā-band*.
 needle, *sū,ī*.
 never, *kabhī nahīn*.
 night, *rāt*.
 nine, *nau*.
 nineteen, *unis*.
 ninety, *nauwe*.
 no, not, *na, nahīn*.
 noise, *shor, ghāl*. [*uhdedār*.
 non-commissioned officer, *chhotā*
 noon, *dopahar*.
 north, *uttar*.
 nose, *nāk*.
 nothing, *kuchh nahīn*.
 November, *Aghan*.
 now, *ab, abhī, is-wakt*.
 nurse, a, *āyāh, dā,ī*.
 nutmeg, *jā,ē phal*.

O.

oath, *kasam*.
 obey, to, *mannā*.
 October, *Kārtik*.
 officer, *'uhdedār*.
 oil, *tel*.
 on, *par*. [commonly *derh*.
 one, *ek*; 1½, *sāṛhe ek*, or more
 onion, *piyāz*.
 or, *yā*.
 orange, *nārangī*.
 order, *hukm*.
 orderly (soldier), *ārdālī*.
 orderly (officer), *naukrī sāhib*.
 owl, *ullū* (also a fool).
 ox, *bail*.

P.

pail, *bāltī*.
 pain, *dard*.
 palace, *mahal*.
 paper, *kāghus*.
 parade, *parēt, kawā'id*.

parrot, *totā*.
 pass (note), *parwana*.
 patrol, *patrol*.
 pattern, *namūna*.
 pay (noun), *talab*.
 pea, *matar*.
 pedler, 'box'-wālā.
 people, *log*.
 pepper, *mirch*.
 permit, to, *denā*.
 petition, 'arzi'.
 pickaxe, *gainfi*.
 pickles, *achār*.
 pillow, *takiyā*.
 pine-apple, *anannās*.
 pioneer, *beldār*.
 pistol, *pistōl*.
 pitcher, a, *gharā*.
 place, a, *jagah*.
 plantain (fruit), *kelā*.
 plate, a, *bāsan*.
 pleasure, *khushī*.
 plough, a, *hal*.
 police-station, *thānā*. [*chaprāsī*.
 policeman, *chaukidār*, *barkandāz*,
 polisher (of arms), *saikalgar*.
 pomegranate, *anār*.
 pony, *tattū*.
 pork, *sū*, or *kā gosht*.
 porter, a, *kūtī*.
 post (mail), *dāk*.
 potato, *ālū*.
 poultterer, *murghī-wālā*.
 price, *dām*, *mol*, *kīmat*.
 print, to, *chhāpnā*.
 printer, *chhāpe-wālā*.
 prison, *kaid-khānā*.
 prisoner, *kaidī*.
 promotion, *sarfarāzi*.
 punishment, *sazā*.

Q.

quarter, *pāo*; a quarter added,
sawā, thus $2\frac{1}{4}$, *sawā do*; a
 quarter less, *paune*, as $1\frac{3}{4}$,
paune do. = 2 less $\frac{1}{4}$.
 queen, *rānī*, *malika*, *begam*.
 quick, *jald*, *jaldī*.
 quilt, a, *razāi*.
 quit, to, *chhornā*.

R.

railroad, *lohe kī sarak*.
 rain, *barsāt*.
 rainbow, *boro*.
 raise, to, *uthānā*.
 ramrod, *gaz*.
 rank, *darja*, *khitāb*.
 read, to, *parhnā*.
 red, *lāl*.
 regiment, *paltan*.
 reign, *rāj*.
 rein (of bridle), *bāg*.
 repair, (noun), *marammat*.
 repair, to, *marammat-karo*.
 report (military), *rapot*.
 residence, a, *makān*.
 reservoir, *bā, olī*.
 rheumatism, *bā, i*.
 rice (raw), *chāwal*.
 rice (boiled), *bhāl*.
 rifle, *raft-bandūk*.
 ripe, *pakkā*.
 rise, to, *uthnā*.
 river, *naddī*, *āryā*.
 road, *rasta*, *sarak*.
 roast (meat), *kabāb*.
 robbery, *chorī*.
 room, a, *kamra*.
 root, *jar*.
 rope, *rassī*.

round, *gol*.
 rounds, military, *roṭ*.
 run, to, *dawnā*.
 rust, *zang*.
 rusty, *zangdār*.

S.

saddle, *sin*.
 sailor, *khalāsī*, *mallāh*.
 salt, *nimāk*.
 sand, *bālā*, *ret*.
 Saturday, *Sanīchar*.
 saucepan, *degghā*, *degghī*.
 say, to, *kahnā*.
 school, *iskūl-ghar*.
 scissors, *kainchī*.
 score (20), *korī*.
 scorpion, *bichchhū*.
 screen, *chik*.
 screw, *peeh*.
 screw-driver, *peeh-kash*.
 sea, *kālā-pānī*.
 seal, *mahr*.
 season, *mausim*.
 see, to, *dekhnā*.
 seed, *bij*.
 sell, to, *bechnā*.
 send, to, *bhejā*.
 sentry, *santri*.
 September, *Kū,ār*.
 sergeant (native), *hawāldār*.
 seven, *sāt*.
 seventeen, *satrah*.
 seventy, *sattar*.
 sew, to, *sinā*.
 shame, *sharm*.
 sheet, *shādar*.
 shirt (or chemise), *kamis*.
 shoe, *jūtī*.
 shoemaker, *mochī*.

shop, *dukān*.
 shopkeeper, *saudīgar*.
 shore, *kinārā*.
 shoulder, *kāndhā*.
 shower, *jhārī*.
 sick (ill), *bimār*.
 sickness, *bimāri*.
 sieve, *chalnī*.
 silver, *chāndī*, *rūpā*.
 simoon (hot wind), *sumūm*.
 sing, to, *gānā*.
 sit, to, *baithnā*.
 six, *chhah*.
 sixteen, *solah*.
 sixty, *sāth*.
 skin, *chamra*.
 sky, *āsmān*.
 sleep, (noun), *nīnd*.
 sleep, to, *sonā*.
 slow, *āhista*.
 small, *chhotā*.
 smoke, *dhū,āṣ*.
 snow, *barf*.
 soap, *sābun*.
 socks, stockings, *moze*.
 soda, *sajjī*.
 soft, *naram*, *mulā,im*.
 soldier (European), *guro*.
 ——— (native), *sipūhī*.
 song, *gīt*.
 soup, *shorwā*.
 south, *janūb*, *dakkan*.
 spade, *phā,orā*.
 spark, *chingārī*.
 speak, to, *bolnā*.
 speech, *bolī*, *zabān*.
 spices, *masalāh*.
 spider, *makrī*.
 spoon, *chamcha*.
 sponge, *isfanj*.

stable, *istabal*.
 star, *tārā*.
 stairs, *sirhi, pairi*.
 steam, *dukhān, bhāp*.
 steam-engine, *dukhānī-kal*.
 steam-boat, *āg-bot*.
 steel, *fūlād*.
 step, a, *kadam*.
 stomach, *pet*.
 stone, *pathar, sang*.
 store (building), *stor, godām*.
 storm (tempest), *tūfān*.
 strike, to, *mārnā*.
 string (twine), *sūtlī*.
 strong, *mazbūt*.
 sugar, *chīni, misri*.
 sun, *sūraj*.
 Sunday, *Itwār*.
 sunshine, *dhūp*.
 swamp, *jhil*.
 sweeper, *mihtar*.
 sweetmeats, *mithā, i*.
 sword (native), *talwār*.
 — (European) *kirich*.

T.

table, *mez*.
 tailor, *darzi*.
 take, to, *lenā*.
 take away, to, *lejānā, lechalnā*.
 talk, to, *bolnā*.
 tank, *talāb*.
 tape, *fitā*.
 target, *nishān*.
 tea, *chā*.
 tea-pot, *chāpuji, chādān*.
 telegraph, (electric), *bijli-dūk*.
 telescope, *dūrbīn*.
 tell, to, *kah-denā, bol-denā*.
 ten, *das*.

ten millions, *karor*.
 tent, *tambū*.
 thin, *patlā*.
 thing, *chiz*.
 thirteen, *terah*.
 thirty, *ās*.
 thousand, *kazār*.
 three, *tein*.
 throw, to, *phenknā*.
 thumb, *anguthā*.
 thunder, *garj*.
 Thursday, *Juma'rāt*.
 throat, *galā*.
 tie, to, *bāndhnā*.
 tiger, *bāgh, shor*.
 time, *wakt*.
 tinman or { *kalā, i-wālā*,
 tinker, { *kalā, i-gar*.
 to, *ko*.
 tobacco, *tambākū*.
 to-day, *āj, āj-din*.
 toe, *pāon-kī-unglī*.
 to-morrow, *kal*.
 tongue, *jibh*.
 to-night, *āj-rāt*.
 tooth, or teeth, *dānt*.
 torch-bearer, *maska'lchā*.
 tower, *burj*.
 town, *shahr*.
 trader, *saudāgar*.
 tree, *per, darakh*.
 trigger, *lablabi*.
 trousers, *pantlūn*.
 Tuesday, *Mangal*.
 turban, *pagri*.
 turmeric (used in a curry),
 haldī.
 turnip, *shalgham*.
 twelve, *bārāh*.
 twenty, *bīs*.

two, *do*.

two days ago (or to come),
parson.

U.

ugly, *bad-sūrat*.

umbrella, *chhātā, chhattar*.

uncle, *chachā, māmū*.

under, *niche, tale*. [*lām karnā*].

understand, to, *samajhnā, ma'*

unfasten, to, *kholnā*.

us, *hamko, hamēn*.

use, *kām*.

use, to, *kām men lānā*.

useful, *kām kā*.

useful, to be, *kām ānā*.

V.

vacant, *khālī*.

veal, *bachhre kā gosht*.

vegetables, *tarkārī*.

victuals, *khānā*.

victory, *fatḥa*.

village, *gānw, bastī*.

villager, *gañwār*.

vinegar, *sirkā*.

W.

wages, *mazdūrī, talāb*.

waiter (at table), *khidmatgār*.

wake, to, *jāgnā, jagānā*.

walk about, to, *phirnā*.

wall, *diwār*.

walnut, *akhrot*.

war, *larā, ī*.

warm, *garm*.

wash, to, *dhonā*.

wasnerman, *dhobī*.

watch (or clock), *gharī*.

watchman, *chaukidār*.

water, *pānī*.

water-carrier, *bihishtī*.

water-bag, *maskak*.

wax, *mom*.

we (used also for I), *ham*.

weather, *mausim*.

Wednesday, *Budh*.

week, *hafta*.

well (of water), *kū, ā*.

west, *maghrib, packchhim*.

wet, *bhigā, gilā*.

wharf, *ghāt*.

wheat, *gehūn*.

wheel, *pahiyā*.

whip, *chābuk*.

whiskers, *gul-muchh*.

white, *sufaid*.

why? *kyūn? kaho-ko?*

wife, *jorū*.

wind (noun), *hawā*.

wine, *sharāb*.

wise, *dānā, 'aklmānd*.

wish, to, *chāhnā*.

wolf, *bheriyā*.

woman, *randī, 'aurat*.

wood, *lakrī*.

wool, *pashm*.

work, *kām*.

world, *jahān, duniyā*.

wound, a, *zakham, ghā, il*.

write, to, *likhnā*.

Y.

year, *baras, sāl*.

yellow, *zard*.

yes, *hān*.

yesterday, *kal*.

you, *tum, tumhen, tumko*.

youth, *jawān*.

